

L. g. sept.

25. 11.

+3/6x

1. 12x

Jan. 13

Lg. sept.

25 xx

Hoare

ENGLISH ROOTS.

DUBLIN :
PRINTED BY J. M. O'TOOLE,
13, HAWKINS'-STREET.

ENGLISH ROOTS:

AND

THE DERIVATION OF WORDS

FROM

The Ancient Anglo-Saxon.

TWO LECTURES.

BY

EDWARD NEWENHAM HOARE, A.M.,

DEAN OF WATERFORD;

CHAPLAIN TO HIS EXCELLENCY THE LORD LIEUTENANT.

DUBLIN:

HODGES AND SMITH, 104, GRAFTON-STREET,

Booksellers to the University.

LONDON: JOHN W. PARKER AND SON, WEST STRAND.

MDCCCLV.



TO HIS EXCELLENCY

GEORGE WILLIAM FREDERIC, EARL OF CARLISLE, K.G.,

LORD LIEUTENANT OF IRELAND,

ETC., ETC., ETC.,

These Lectures,

ORIGINALLY ADDRESSED TO THE MEMBERS OF THE

WATERFORD MECHANICS' SCIENTIFIC INSTITUTE,

OF WHICH HIS EXCELLENCY IS

PATRON,

Are Dedicated,

[BY PERMISSION],

WITH EVERY SENTIMENT OF ADMIRATION AND RESPECT

FOR HIS PUBLIC SERVICES AND PRIVATE VIRTUES:

BY

HIS EXCELLENCY'S

OBEDIENT AND OBLIGED

HUMBLE SERVANT,

EDWARD N. HOARE.

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

“ I SHOULD think that person a very injudicious friend to Mechanics’ Institutes, who should pretend that, in your reading rooms and lecture rooms, the means were afforded of turning out your members as finished scholars, or ready-made philosophers, or of conferring those distinctions which must always be the reward of the midnight oil of the student, or the life-long researches of the experimentalist. But, if it be the object how to raise the toiling masses of our countrymen above the range of sordid cares and low desires—to enliven the weary toil and drudgery of life with the countless graces of literature, and the sparkling play of fancy—to clothe the lessons of duty and of prudence in the most instructive as well as the most inviting forms—to throw open to eyes, dull and bleared with the irksome monotony of their daily task-work, the rich resources and bountiful prodigalities of nature—to dignify the present with the lessons of the past and the visions of the future—to make the artisans of our crowded workshops and the inhabitants of our most sequestered villages alive to all that is going on in the big universe around them, and, amidst all the startling and repelling distinctions of our country, to place all upon the equal domain of intellect and of genius;—if these objects—and they are neither slight nor trivial—are worthy of acceptance and approval, I think they can be satisfactorily attained by the means which Mechanics’ Institutes place at your disposal; and it is upon grounds like these that I urge you to tender them your encouragement and support.”—*Lectures and Addresses; by the* EARL OF CARLISLE.

"WE often hear of public-spirited individuals, of men who are friendly to the poor and the working classes, of liberal-minded persons anxious for the diffusion of knowledge, and the cultivation of intellectual pursuits. But no one has a right to assume such titles—to take credit for both zeal and knowledge, if he have done nothing in his neighbourhood to promote a popular lecture."—LORD BROUGHAM.

PREFACE.

THE following Lectures were delivered, at the close of a course on various subjects, for the Summer Session, 1855, by members of the WATERFORD MECHANICS' SCIENTIFIC INSTITUTE, of which the author has the honour to be a Vice-President ; and, at the request of his audience, he now commits them to the press.

The derivation of words is a subject which has, of late, attracted much attention, and upon which several useful works have been published. The writer of the following pages has confined himself to words derived from the Anglo-Saxon, having been led to the consideration of the subject by the perusal of the curious and scarce

work of VERSTEGAN, entitled—*A Restitution of decayed Intelligence in Antiquities, concerning the most noble and renowned English Nation*; of which the first Edition was published in 1605, and dedicated to King James I.

To this interesting work the writer is indebted, not only for his first impressions on the subject, but also for much of the information contained in this volume, more especially as it relates to the derivations of Proper names, and the origin of Titles of honour and of office.*

While many of the derivations given in these Lectures have not been met with elsewhere, the greater number have been suggested by reference to the researches of others. The author desires particularly to acknowledge the valuable assistance derived from the excellent and comprehensive Etymological *Dictionary of the English Language*, by DR. RICHARDSON. Nor must he

* The Edition from which quotations have been made in this Volume, is that of 1634.

omit to record his obligations to the *Diversions of Purley*, under which quaint title HORNE TOOKE gave to the world his ingenious philological disquisitions.

It may be proper to state that much has been added to the following Lectures, which the time usually allotted to such addresses would not allow of being included when they were delivered.

In thus addressing such bodies as Mechanics' Institutes, the author follows, at humble distance, the example of some of the most distinguished public characters of the present day; and he feels that, so far from the adoption of such a course being in any way derogatory to the office of a minister of religion, it constitutes an important, although it be but a secondary, part of his duty, to promote, by every means within his power, such objects of general utility as the members of all religious persuasions can unite to carry into effect, with a view to the physical, moral, and social improvement of his fellow-countrymen of all classes and creeds.

Foremost amongst such objects, may be reckoned the establishment of popular lectures, as a means of advancing the great cause of educational progress, to which the author is happy to add the following humble contribution.

DEANERY, WATERFORD,

August 1, 1855.

CONTENTS.

LECTURE I.

PAGE.

INTRODUCTION—British not spoken by the present English ; nor Irish by all the People of Ireland—Mixture of Races in Ireland—Origin of Diversities of Language—Teuton, Founder of Saxon Race—Manus or Noah—Origin of the term Babbler—First Arrival of Saxons in Britain—Brittany formerly called Armorica—Saxonaghs—Saxons. wherefore so called—England, why so named, and by whom—Origin of the Names of Goths, Vandals, Lombards, and Welsh—Invasion of the Danes—Norman Conquest—Efforts to suppress the Anglo-Saxon—the Conquest proved a Means of spreading the Saxon Language—Norman-French the Language of the Court—Saxon, the People's Language to this Day—Normans soon adopted the English Tongue—their Original Language had been Teutonic—Words derived from Latin introduced chiefly in the Sixteenth and Seventeenth Centuries—Normans the Possessors of the Soil, and Saxons Tillers of the Land—Words relating to Agriculture chiefly Saxon—Animals in the Field called by Saxon Names ; but Animal Food, when killed, by Norman-French—Bacon, an Exception—Origin of the Phrase, *To save one's Bacon*—Days of the Week and Seasons of the Year retain their Saxon Names ; but the Months derived from Latin—Origin of

Names of Days of the Week—Lent and Easter, wherefore so called—Derivation of Almanac—the Saxons counted Time by the Nights, and the Age of Man by Winters—Words relating to Handicraft Trades, Saxon—Words applicable to Warfare, French—Nautical Terms and Phrases, Saxon—Words relating to Science and Government, of Greek Origin—simple Nouns and Verbs, Saxon; but Adjectives and Derivatives, taken from Foreign Languages—Monosyllables prevail in Anglo-Saxon—Dealers in Necessaries of Life, called “Monger,” from Saxon—those in Luxuries, “Merchant,” from the French— <i>Shires</i> in England, but <i>Counties</i> in Ireland—Derivation of various Words of Saxon Origin [for Particulars of which, <i>see</i> Index to Words at the End of the Volume]—Horne Tooke’s Etymology of Conjunctions, Adverbs, and Prepositions—Interjections—“Pagans” and “Heathen” of similar signification—Words pronounced alike, but of different Meanings and Origin—the Names of the Parts of the Human Body, of Plants and Trees, and of Animals, of Saxon Derivation, and, for the most part, Monosyllables—Conclusion,	1 to 62
---	---------

LECTURE II.

DERIVATION of various Words of Saxon Origin, continued [for Particulars of which, *see* Index to Words at the End of the Volume]—Origin of “Carouse” and “Wassail,” and of “Drinking Healths”—Vortiger and Rowena—Law Terms—the Royal Assent—Divisions in Houses of Lords and Commons—Disposition to borrow Words from French—Anecdote by Verstegan connected with newly introduced Words—Necessity of Words of Saxon Origin in English—less Saxon in Ireland than in England—Changes in Pronunciation of Words—“Irishisms”—Words made to rhyme, indicating the Pronunciation at the Time when the Poets flourished—Instances from Pope, Swift, Cowper, and Lady Mary Wortley—Changes in Orthography of many such Words—Pronunciation of Words, like the Fashions, arbitrary—Prefixes and

Affixes of Saxon Origin—Titles of Honour, and of Office—Derivation of various Saxon Christian Names—Surnames—Expressive Character of the English Language—Preponderance of Words of Saxon Origin—exemplified by Quotations from, or Reference to, Milton, Shakspeare, Scott, Gray, Cowper, Byron, and Pope—Dr. Johnson's Style less Saxon—Advantage of Words borrowed from Latin and Greek—Synonyms—Importance of Simplicity and Clearness of Style—Saxon generally preferable to adopted Words—Prevalence of the English Language, 63 to 116

INDEX to Words Explained—and to Proper Names—Table of Reference to Classes of Words, and their Derivations—Additions, and Corrections, 117 to 126

LECTURES,

&c. &c.

LECTURE I.

THE subject of our lecture this evening is, as announced in the Syllabus—ENGLISH ROOTS, AND THE DERIVATION OF WORDS FROM THE ANCIENT ANGLO-SAXON LANGUAGE.

At first, I had written it for our Secretary, to whose valuable services the “Waterford Mechanics’ Institute” is so much indebted, as simply, a lecture *On English Roots*. But if I had stopped there, without any further explanation of my subject, it might, perhaps, have been thought that I was about to deliver a lecture on the vegetable productions of England; and those of my audience who are engaged in farming pursuits, or who take an interest in agricultural improvement, might have come here this evening expecting a dissertation on the culture of turnips, parsnips, and mangold worzel; while my fair hearers might have been disappointed at not

being entertained with some interesting accounts of bulbous roots, chrysanthemums, dahlias, and other flower roots, with useful instruction in horticulture.

To prevent the possibility of any such misapprehension, I added an explanation, to show that the subject of my lecture is the root of WORDS, and that not of words generally in the English tongue, which is a very mixed language, comprising words of Saxon and Celtic origin, with some Danish, as well as many derived from the French, and from the languages of ancient Greece and Rome; but on the derivation of words from the ANGLO-SAXON, of which the English language is chiefly composed, as I hope to convince you in the course of this lecture.

It may, perhaps, appear strange, that, addressing an Irish audience, I should choose a dissertation on the Anglo-Saxon, rather than the Celtic tongue, which is, undoubtedly, of equal antiquity, while it is no less expressive, and, I believe, much more poetic. But, in the first place, I must plead ignorance of that language, of which the Irish is a branch; and, in the next place, if I could discourse upon it, few, if any, of my audience would understand me. I have, therefore, chosen the language which is the root of that which we all speak, instead of that which was spoken by the original inhabitants of this country. And although it may, at first sight,

appear strange that an Irishman should be unacquainted with the Irish tongue, it is in reality no more strange than that the present inhabitants of England are ignorant of the original British, still spoken in Wales. As the English speak, not the British of the original inhabitants of Britain, but the Anglo-Saxon, as now formed into English; so the Irish generally speak, not the Celtic tongue of the original inhabitants of Ireland, but the same language with their English fellow-subjects. Nor should this circumstance offend a reasonable feeling of nationality amongst us. As our English neighbours are justly proud of the name of Britons, although they neither speak the original language of Britain, nor have a common descent from the aboriginal inhabitants of the island; so may we boast of the name of Irish, of which, I hope, none of us will ever be ashamed, notwithstanding that we do not generally speak the original language of Ireland, and although, to a great extent, we are the descendants of English settlers, of the twelfth, sixteenth, or seventeenth centuries, rather than of the aboriginal inhabitants of the island, with, however, more of the intermixture of races than prevails in England, producing, I trust, a union of the good qualities of the Saxon and the Celt.

Of the origin of all the diversities of language amongst mankind, none of us are ignorant, as it is revealed to us on the highest authority. At

first we know that "the whole earth was of one language and of one speech;" and it was natural that the descendants of a common parent should have spoken the same tongue, of which Adam must have been taught the use by his Creator at the first. But in order to the dispersion of mankind throughout the world, to prevent which they were building "a city and a tower, . . . lest they should be scattered abroad upon the face of the whole earth," the Almighty "confounded their language, that they might not understand one another's speech." Upon which, they necessarily separated into different companies, according as they found they could understand each other; and thus formed various settlements, speaking the several tongues which constituted the original languages of the earth, and from which all others have been derived.

Of these primitive languages, spoken by the descendants of Japhet, the eldest of the sons of Noah, who settled in the northern parts of Europe, was the Teutonick; so called from Teuton, by whom the founders of the Anglo-Saxon race were conducted from the plains of Shinar, through Circassia and the Crimea, into Germany and the northern parts of Europe. Of these nations who were by the Romans called Germans, Tacitus, a Roman historian who flourished about 1800 years ago, writes that they made mention of one Teuton, whom they alleged

to have sprung from the earth. They also spoke of Manus, who had three sons, as one of the founders of their race. Under the name of Manus they kept up the tradition of Noah, who might be considered the second founder of the human family after the deluge, from the eldest of whose three sons they were descended. To this name *Manus*, which these nations had given to Noah, we may trace the Anglo-Saxon name of “*man*,” applied to the human family; a name altogether unlike that by which he is designated in Hebrew, Greek, or Latin; although from the word by which man is named in Latin, we have the adjectives “human” and “humane,” as well as the noun “humanity,” while from the Greek name we have “misanthrope” and “philanthropy.”

To the tradition which these nations had of the confusion of languages at the tower of Babel, may be traced the word “babbler,” which is a Saxon word, of which the meaning is well known. When a man spoke confusedly, and without sense, he was said, in the primitive language, to *babble*, that is, to speak like those at *Babel*, which word must have been introduced while the occurrence was fresh in their memory, inasmuch as they could not have had it from the volume of inspiration, of which, as pagans, the Anglo-Saxons were for many ages altogether ignorant. A similar word is found in the French language, the original of which, although now so

much derived from Latin through the old *Provence*, was also Teutonic or Celtic, of which many words still remain in that language, and amongst these the words *babil* and *babillard*, used in the same sense that the Teutonic and Anglo-Saxon have it.

It is well known that the ancestors of the present English people, as a body, came from Germany, about the middle of the fifth century, having been first invited over by the Britons, to defend them against the Picts, after the departure of the Romans from Britain. The Saxons, having thus obtained a footing in the island, soon became the possessors of the entire country, extirpating the former inhabitants ; destroying multitudes, and driving others into the mountainous country of Wales, where their descendants are still to be found ; while a considerable number left the island altogether, and, emigrating to the Continent, settled in that part of France which was anciently called *Armorica*, of which the father of the renowned Prince Arthur was king in the sixth century, and which has since been called Brittany, the inhabitants of which evince many characteristics of the Celtic race, of which the ancient British were a branch ; and to this day a man speaking Welsh or Irish can make himself understood in Brittany.

The name Saxons, which—or that of *Sasanaghs*—is still applied to the English by the Scotch

and Irish who yet retain their native language, is derived from the short sword, called *seaxes*, which this people used on their first arrival in Britain, and for many ages previously.* Nor is it unusual to designate nations and classes by the arms which they wear. Thus the ancient Quirites were so called from *quiris*, a short spear, and the Scythians from *scittan*, to shoot with a bow; while we have also musketeers, lancers, and carbineers. The Saxons who invaded Britain were called *Anglo-Saxons*, because they came from Angloland, sometimes called Englaland and England, which these Saxons inhabited long before they came to Britain, as Venerable Bede, the ancient Saxon chronicler, testifies.

The origin of the name of *England* was the *Angle-land*, whereby they described the narrowness of the nook of land which they inhabited on the shores of the Baltic Sea. The word *ang* or *eng* signified a narrow strip, from which we have the word '*angle*,' the long and narrow instrument, consisting of a rod, a line, and a hook, with which

* This gave rise to the following couplet, quoted by Rapin:

"The *Saxon* people did, as most believe,
Their name from *saxa*, a short sword, receive."

The signal given for the massacre of the British lords, by the treachery of Hengist, was, *Nem eowr seaxes*, "Take your seaxes;" and the arms of Saxony are, to this day, three short swords across. See Rapin's *History of England*, and Verstegan's *Restitution of Decayed Intelligence*.

an angler catches fish. The word "*angle*," as describing the narrow point where two lines meet, although derived from Latin, may also have had its first origin from the Teutonic word *ang*, signifying narrow.

The Saxon King Egbert caused Britain to be called England, as well because it grows to a narrowness both towards the north and the west, as also out of affection to the original country of his ancestors, as the first English emigrants to America gave such names as New England and New York to countries and cities in that continent, and more frequently without the qualification "New," as in London, Boston, Halifax, and other instances. King Egbert may also have given this name of "*Englishmen*" to his subjects, now first united, after the Heptarchy, under one king, in allusion to the circumstance of Pope Gregory having referred the name of Angles, formerly given to a portion of the people, to the Latin word for an angel, to which it sounded similar. In reference to this, the first king of all England may have intended to describe his subjects as *angel-like* men.

Referring to the origin of names of countries, this may be the fit place to notice other names of people, in the English language, derived from the Saxon. The Goths were the inhabitants of Gothland, originally Gotland, or *Goodland*, so called by the northern Saxons, as being the most

fertile, lying to the south ; the Normans or *Northmen* were so called from their inhabiting the north. The Vandals were so called from the word *Wandel*, to wander, being an unsettled, wandering tribe. The Lombards, or *Longebards* were remarkable for their *long beards*. Wales, and Welsh were so called from Gaul, and Gaulish, changing the G into W ; the ancient Britons having originally come from *Gaul*, as France was called before the Franks invaded that seat of the Celtic race. Cornwall was originally called *Kernaw*, signifying horny, a name probably given to that part of Britain by the Romans, from *cornu*, a horn, from the many promontories like horns running into the sea. The Britons having kept that remote part for nearly two centuries after the Saxon invasion, it came to be called *Corngaulish*, and *Cornwales* the horny country inhabited by the Gauls.

About 350 years after the coming of the Saxons into Britain, the Danes invaded England, and remained masters of the island for about two centuries ; and thus introduced some Danish words into the language, which, however, are unimportant, the two languages being very similar, both having had a common origin.

But the most remarkable event in the history of England, and that which eventually produced the greatest effect upon the language, was the Norman Conquest under William Duke of Nor-

mandy, 500 years after the first settlement of the Saxons in Britain. Great efforts were made by the Normans to introduce their language into England, and to suppress the English tongue; and for many ages the attempt was continued to enforce Norman-French, and to prohibit the use of Anglo-Saxon amongst the people. Thus, laws were enacted enjoining that no other language should be taught in schools than French, and ordaining that the laws should be practised in French, and that all petitions and business of Court should be also in that language; while the rule was rigidly enforced for many years, that no man should obtain any favour who did not speak French. All these efforts, however, not only proved unavailing, but these enactments tended rather to cause the people to cling more earnestly to that which was proscribed. Although, therefore, many new words were introduced into the language by the conquerors, derived from their own tongue, yet did the Anglo-Saxon continue, as it does to this day, to be the language of the country; the greater number of the words, and especially the most important parts of speech—the Noun, and the Verb, being derived from the Saxon. Moreover, the Norman Conquest, by driving the Saxon Royal family, and the majority of the English dispossessed land-owners into Scotland, was the means of spreading their language northwards, until at

length it prevailed throughout that country, with the exception of the more remote parts of the Highlands, where the original language, the Gaelic, being nearly the same with the Irish, continued to be spoken, as it is, to a great extent, to the present day.

On the other hand, although the Norman-French was the language of the Court, and became the forensic language in England, and was spoken by the Norman aristocracy and barons, it never became the people's language, and has only left in the English tongue a mixture of words derived from Latin through the French, which are to this day little understood or used among the peasantry in England; while in many counties the language of the people remains so purely Saxon that any one speaking the English of the present day could scarcely understand their discourse, or make himself intelligible to them.

It will not be so surprising, as at first sight it may appear, that the Norman French made so little progress in England, when it is considered that so far were the Normans from extirpating the Saxons, as these latter had exterminated the ancient Britons, or expelled them from the soil, that the conquerors never were more than a handful of the inhabitants of the country; while the Saxons or English, after a little time, rose in credit and obtained posts of honour and emolument. Moreover, the descendants of those Nor-

mans who settled in England soon came to be accounted and called Englishmen, and to speak the English tongue; which indeed was but a return, to a great extent, to their original language, for the Normans, when they first settled in that part of France, which was called after them, Normandy, spoke their ancient language, which in effect was the same with the Anglo-Saxon, being both of the Teutonic origin; although, in the lapse of about 150 years, they had given it up for the French language. In like manner, the Norman nobility in England, after some time, adopted the English tongue, and in doing so, introduced some Norman-French into the language. But it was not until three centuries after the Conquest that the English language was enriched by the introduction of the Provencal by Chaucer; and the greater number of the words which we now use, derived from the Latin, were not introduced by the Normans through the French language, but were taken directly from Latin by the educated classes in England, on the revival of learning in the sixteenth and seventeenth centuries.

Although, in process of time, the descendants of the first invaders having lost Normandy, and the kings of the Norman line being English born, and having intermixed with the Saxon blood royal, the English rose to offices of distinction in church and state; yet, for a con-

siderable period, they were despised and kept under by their Norman conquerors, who became the aristocracy of the country and possessors of the soil, employing the Saxons to till the ground, to perform manual labour, and to tend the flocks of their masters.

Hence it will be found that almost all words relating to agriculture and to handicraft trades, as well as the names of cattle in the field, and the implements of husbandry, are Saxon; while words relating to skilled warfare, as well as the names of animals when cooked and served at table, are of Norman-French origin. A few examples will suffice to illustrate this. The word "agriculture" is indeed of Latin derivation, but we have the Saxon word "husbandry" signifying the same thing; while tillage, ploughing, sowing, reaping, threshing, winnowing, mowing, and harvest, are all Saxon words; as are also the plough, the spade, the rake, the scythe, the reaping-hook; with grass, hay, straw, meadow, field, barn, corn, wheat, oats, barley, and many others.

The animals in the field are called by their Saxon names; but those which are used for food are, when killed and cooked for table, called by their Norman-French names. Thus the cow becomes "beef," the sheep "mutton," the calf "veal," the deer "venison," the pig, hog, or swine "pork," and the fowl, ducks, and chickens

“poultry.” This arose from the circumstance of the Saxons rearing the live stock, while the Normans cooked and ate the animal food.* The only exception to this is “bacon,” which is of Saxon origin, being so called from the beach tree (buken) on the fruit or mast of which pigs were fattened to harden the flesh, as they are now fed, when intended for bacon, with acorns in England, or with oats where the oak does not abound. This coarser food was the fare of the common people, and therefore retains its Saxon name. Hence came the phrase to *save one's bacon*, meaning to save one's self from being hurt; borrowed from the care that the oppressed Saxons took to preserve their only valuable provisions from the marauding soldiers by whom they were often plundered.

It is a curious fact that all the Saxon names of the days of the week are continued in the

* Thus we find in Scott:—“Swine is good Saxon” (said the jester) “and pork, I think, is good Norman-French; and so when the brute lives, and is in charge of a Saxon slave, she goes by her Saxon name; but becomes a Norman, and is called pork when she is carried to the castle hall to feast among the nobles. Nay, I can tell thee more; there is old Alderman Ox continues to hold his Saxon epithet, while he is under the charge of serfs and bondsmen such as thou, but becomes beef, a fiery French gallant, when he arrives before the worshipful jaws that are destined to consume him. Mynheer calf, too, becomes Monsieur de Veau in the like manner; he is Saxon when he requires tendance, and takes a Norman name when he becomes matter of enjoyment.”—*Ivanhoe*.

English language, while, on the other hand, none of the months have retained their Saxon derivation, but are all of them called by names taken from Latin. I have never met any notice or explanation of this fact; but I think it may be accounted for on similar principles to those which caused the difference between the names of the living cattle and the animal food. The Saxons were the *day* labourers, and as such they had more occasion to speak of days than of months; while as tillers of the land they were more concerned as to the different *seasons*, than as to the particular months of the year. We usually hear the peasantry, amongst ourselves, speak of what they will do, in respect to farming operations, in the spring, summer, or winter, rather than in such and such months. Thus it would occur that the Norman employer and the Saxon labourer, whose interchange of words was confined to the giving and receiving of orders, would more frequently have occasion to speak to each other of the days of the week, and of the different seasons of the year, than of the several months; and so came to continue the Saxon name of the week days and the seasons, while the Normans, amongst themselves, kept up their own names for the months. And even with respect to the days of the week, they are, to this day, described in Parliamentary documents by their Latin and not by their Saxon

names. Spring, summer, and winter are of Saxon origin; the Saxon word corresponding to autumn, which is of French derivation, is "harvest," being the time of gathering in the harvest, and we usually hear the peasantry speak of the *harvest* and not of the autumn.

The days of the week, as I have just observed, retain their Saxon names, given to them by the Anglo-Saxons before their conversion to Christianity. The first day of the week was called Sunday, having been dedicated to the *Sun*, as Monday was so called in honour of the *Moon*. Next to these heavenly bodies they honoured *Tuesco*, one of the founders of their race, to whom they dedicated the third day, calling it *Tuesco's* day, or Tuesday. *Woden* was their god of war, the meaning of the word being furious; and an author of so recent a date as the seventeenth century refers to the word *wood*, as being still used to denote a man in a great rage; so it is also constantly found in Chaucer to describe one that is angry or mad; as also *woodiness*, for madness, and *woody*, for madly. After this idol the fourth day of the week was called *Wodensday*, now Wednesday, which accounts for the orthography of the word. Next in order amongst their false gods was *Thor*, who was worshipped by all the Teutonic race. As Woden corresponded to the Mars of the Romans, so did Thor to Jupiter; his dominion having been

supposed to extend both in heaven and earth, governing the air, the winds, and clouds; to whose displeasure they attributed thunder and lightning, tempests, and hail; while to his being propitiated by sacrifices (frequently human), they believed themselves to have been indebted for fair and seasonable weather, causing abundance of corn, and keeping away the plague, and all other infectious and epidemic diseases. From this idol the fifth day of the week was named *Thorsday*, or Thursday; and so it is likewise called by the Danes and Swedes, while the Dutch and Germans call it *Dundersdag*; and in some old Saxon manuscripts it is written *Thunres-deag*, so that it would seem that Thor or Thur, was an abbreviation of *thunre*, since written thunder. The next in rank was the goddess *Friga*, who was reputed to be the giver of peace and plenty; and from her we have Friday, meaning *Friga's day*. The last of the seven chief idols of the Saxons was *Seater*, from whom, and not from the Roman Saturn, the last day of the week was called by the Saxons *Seater's day*, or Saturday.

From the Saxon names for the twelve months of the year, we retain only two words in the present English language, viz. Lent and Easter. The month corresponding to our March was called by the Saxons *Lent-monat*, or length month, because of the lengthening of the days

at that season of the year; and as this month was so designated at the time when the Saxons embraced Christianity, they called the fast which occurred at this period the fast of "Lent," or of Lent month; which month is now called March, borrowed from the Normans, and so called after Mars, the god of war amongst the Romans. Similar to this is the derivation of the word "Easter." The Saxon name of the month, which we now call April from the Latin, was *Oster-monat*, the Teutonic for east being *Ost*; and it was so called, because during this month the easterly winds prevailed in the northern countries of Europe, which were inhabited by the Teutonic race. Hence the name of Ostend, which means the *East-end*, being to the east of the ships passing through the narrow channel from the west. The feast of Easter, called by the French *Pasque*, in allusion to the Jewish Passover, usually falling in this month, was so called from the Saxon name of the month *Oster*; and it is still in Saxony *Ostern*, as by us it is named Easter. As we have no English words derived from the Saxon names of the other months of the year, it is unnecessary here to enumerate them.*

Referring to days and months, this is the proper place to notice other Saxon words relating

* See Verstegan's *Restitution of Decayed Intelligence*, &c.

to time. The ancient Saxons kept a note of the course of the year on square sticks, on which they carved the course of the moons of the whole year, by which they knew when the new moons, full moons, and changes would occur, as also their festival days; and such a carved stick they called an *almonaght*, that is, *all-moon-heed*, by which they took heed or regard of all the moons in the year. Hence, although by some it is supposed to be from an Arabic word, our English name "almanac," for that which, from the Latin, is also called a calendar. The Saxons counted time by the night, as we still speak of a *sennight* or seven nights, and a *fortnight* or fourteen nights, written in Chaucer *fortènyght*. The ages of their own lives they reckoned by winters, and so we still speak of an old man as having lived or seen so many "winters."

I observed that things connected with manufacture were generally called by Saxon names. The word "manufacture," itself, is derived from the Latin, signifying made with the hand, but we have the Saxon name corresponding to this, when we speak of "handicraft" trades. Words referring to these are almost all Saxon, as builder, stone-cutter, bricklayer, smith, shoemaker, shipwright, cart-wright; as also the words timber, stone, brick, slate, leather, gold, silver, lead, iron, glass, wood, cloth, &c., &c. The term

“smith” was applied to all trades which called for the use of the hammer. It means *smiteth*, or beats. Thus we have the “gold-smith,” the “silver-smith,” the “white-smith,” the “lock-smith,” and the blacksmith;” to which latter, as the most sturdy of all the smiters, the name of “smith” is now almost wholly confined, so much so, that unless we prefix a word to distinguish the others, we understand by a “smith” a blacksmith, as he who *par excellence* smiteth on the anvil. Formerly a carpenter was called a *wood-smith*; the present name of this smiter, both with the hammer and the hatchet, being of French origin. It is observable that the “tailor” is also called by a name derived from the French, who have always excelled in fashionable dress-making for both sexes. The Saxon name for a maker of men’s clothes was *synder*, meaning a cutter; the word “tailor” signifying the same in French.

I have already observed that, for the most part, terms applicable to warfare are not of Saxon origin, but derived from Latin, through the Normans, who were a warlike people, and coming to England as conquerors, introduced military terms and phrases, which, as they continued to have the command of the army, naturally became incorporated into the language. The words officer, general, colonel (supposed to be so called from being originally the gover-

nor of a colony), major, captain, adjutant, cornet, lieutenant, and ensign, are all derived from the French or Latin; as are also the soldier, the serjeant, and the corporal.

The weapons of war, however, which were in use before the Norman conquest, are all called by words of Saxon origin, as sword, shield, spear, bow, and bolt or arrow. But every term relating to military science, and to the army generally, is of Latin or French derivation; these being under the controul and management of the Normans. Thus we have sieges, manœuvres, trenches, tactics, marches, invasions, assaults, escalades, encampments, columns, batteries, fortifications, battalions, bombardments, and so forth; as also the words military, naval, artillery, militia, cavalry, commissariat, grenadiers, and infantry; the last originally applied to troops commanded by a Spanish prince, entitled the "Infant" of Spain, being the heir apparent to the throne of that kingdom. The yeomen, however, signifying the *commoners*, or, perhaps, the *yewmen*, or bow-men, as the "yeomen of the guard," retain their Saxon appellation.

It is remarkable, that words of Saxon derivation prevail most amongst seamen, the navy being a thoroughly English institution, and established by Alfred before the Norman conquest. The term "sea-faring man" is Saxon;

and although the word "navy" is of foreign derivation, the "fleet" is of Saxon origin, as is also the appropriate designation of the maritime power and defence of the Great Britain—" *The wooden walls of old England.*"

I shall not attempt to give a full catalogue of nautical terms and phrases, but only enumerate some of those most familiar to "land's-men," as sailors call us, using a Saxon appellation. The following are Saxon words, viz.:—ship, boat, boom, boltsprit, or bowsprit, helm, stern, bows, mast, spars, sails, hold, lading, hatch-way, ropes, tar, hawser, wheel, porthole, keel, needle, lead, ladder, hull, shrouds, docks, and rudder, as also yard, used in its original sense, as meaning any pole or rod, but now generally restricted to a measure of three feet.* We have also from the Saxon the skipper, the midshipman, the sailor, the mate, the boatswain, the cockswain, the steward, the steersman, and the crew. Of sea terms and phrases, we have, of Saxon derivation, luff, thwart, starboard, larboard, leeward, abaft, and aft (of which, in ordinary use, we have the comparative *after*). Sailors speak of a *taut* rope, such being the word used by Chaucer for tight; they speak of the *neap* and *full tides*, and of their *ebbing* and *flowing*; they

* The word yard, as applied to an enclosed piece of ground, is also Saxon, but was originally spelt differently, namely, *yeard*, while the rod or pole was *yerde*.

reef the *sails*, they *tug* vessels taken in *tow*; they call the progress of the ship its *way*, and this they reckon by *knots*; they *stow* away their *goods*, they *row* with *oars*, they *trim* the *ship*, they *man* the *yards*, they speak of so many *hands* on *board*, and they give “*a long pull, a strong pull, and a pull altogether*”—all Saxon words. The well-known spirit-stirring signal of that great commander and genuine Englishman, the immortal Nelson, when entering on his last engagement, to be crowned with his last and greatest victory, consisted of ten words, of which one only (“*expects*”) is of foreign origin; and for this Saxon might be substituted, with equal correctness, though not, perhaps, with the same euphony, by which the order of the day at Trafalgar would have been—“*England looks to every man this day to do his duty.*” The confident expectation of the gallant admiral would not have been sufficiently expressed by the Saxon word *hope*, which has completely changed its original signification, as it is now generally applied to convey the idea of doubt rather than that of confident expectation, which the word originally signified. This hope or expectation was fully realized on that day of victory under Nelson; and we doubt not will never be disappointed, whenever the brave defenders who man our “*wooden walls*” are called to do their duty to their queen and country.

In the English language, which, as I have already observed, is of a composite character, we have several words derived from the Greek; and it is remarkable, that of such are the terms by which we describe the various sciences. It had long been a characteristic of the Greeks that they “sought after wisdom;” and from their language, the most perfect, probably, that has ever been spoken by mankind, we have adopted the words science, philosophy, logic, rhetoric, astronomy, geography, mathematics, and geometry, with all the *ologies*, as theology, geology, zoology, entomology, ornithology, physiology, archæology, astrology, etymology, philology, pathology, analogy, phraseology, and many others, as well as all the systems of government—monarchy, oligarchy, aristocracy, and anarchy, or no government at all. These, however, do not belong to our present subject, and I only refer to them by the way. But here I would call your attention to a remarkable circumstance with reference to words of foreign derivation, as compared with those of Saxon origin.

It will be found that, for the most part, the nouns substantive, and the verbs, in the English language (with some simple adjectives, such as great, small, young, old, good, bad, &c.) are Saxon, while the derivatives and compound words, and generally the adjectives and adverbs, are of foreign origin, introduced either through

the Norman-French, or directly from the Latin or Greek. Thus, for example, we have “man” for the noun, “human” and “humane,” for the adjective, and “humanity” for the derivative.

We have also, comparing words of Saxon and foreign origin:—

Woman—feminine.	Strong—fortified.
House—domestic.	Weak—debility.
Heart—cordial.	Anger—irascible.
Earth—terrestrial.	Speech—sermon.
Heaven—celestial.	Read—lecture.
God—divine.	Speak—oratorical.
Sea—maritime.	Fire—incendiary.
King and Queen— royal and regal.	Light—illumination.
Youth—juvenile.	Dark—obscurity.
Horse—equestrian.	Old—senility.
Ship—naval.	Heavy—ponderous.
Sailor—mariner.	Foot—pedestrian.
Father—paternal.	Sun—solar.
Mother—maternal.	Moon—lunar.
Brother—fraternity.	Hand—manufacture.
Boy—puerile.	Good—bountiful.
Dog—canine.	Bad—malignity.
Life—vitality.	Love—amiable.
Death—mortality.	Hate—odious.
Sleep—dormitory.	Health—salubrious.
Book—library.	Holy—sanctified.
Happy—felicity.	Star—astronomy.
	Year—annual.

It would be easy to add many other examples, which will at once occur to the mind, when the idea has been suggested.

The Anglo-Saxon, as a primitive language, was remarkable for abounding in monosyllables. Thus, it will be found, that of the forty-six words of Saxon origin, which I have now enumerated, as they occurred to me, thirty-six are monosyllables, while in thirty-two out of these thirty-six, the corresponding words, in Latin, and nearly as great a number in Greek and French, consist of two or more syllables.

It is interesting to trace the original meaning of Saxon words now in use, and not at first apparent. The best of all beings was appropriately called by the Saxons God, or the *Good Being*; while the author of all evil was designated the Devil, or the *Evil* one. The "Heaven" is so called as being apparently *heaved* up above us. "Fare" meant a passage; hence the word "farewell," as wishing a good passage or journey; and the money which we pay for our conveyance is called the "fare," that is, what we pay for our *fare*; while, as applied to food, it meant that which was taken on the journey. "Gossip" is a contraction for *God-sib*, signifying the spiritual relationship held to exist between the sponsors of the same child, *sib* meaning relationship or of kin together; to which is added the name of God, to designate the spiritual

relationship, as we have the names, "Godfather," "Godmother," and "Godchild." As the gossips, especially the two godmothers of a girl, were accustomed to meet at the house of their godchild, and have a little chat together, all trivial talking came to be called "gossipping." In like manner, the word "titter," which we now apply to suppressed laughter, signified *courtship*; and as, while "talking age" enjoyed its gossip, the "whispering lovers" indulged in their merriment, all suppressed laughter came to be called "tittering," that is, laughing like lovers, as all trivial talking was called "gossipping," that is, talking like gossips. We have still an old word not often used, except in poetry, "quoth," for *said*, meaning to make known, from whence comes "uncouth," strange or unknown. We find the word "bolt" used in various senses, as the "bolt" of a door; a "thunder-bolt;" "bolt-upright;" the bran is "bolted" in a mill; we speak of a horse "bolting;" and of a greedy fellow "bolting" his food. Now all these, however apparently different, are to be traced to the same origin. "Bolt," originally spelt *boult*, is the Saxon word for an arrow, as we may read of a man taking a bolt from his quiver. The word was applied to forked lightning, as appearing to dart like an arrow; and to the fastening of a door, by a straight piece of wood or iron, *shot out*, as we still say. "Bolt-upright" meant as

straight as an arrow. The bran is driven, thrust, or *shot out* from the flour in the mill; a horse is said to “bolt,” when he starts off to one side suddenly like an arrow; and a hungry boor “bolts” his food, swallowing it straight down, without chewing, so that it is *shot down* into his stomach.

The termination or affix, which we still find applied to some words to describe a dealer in any commodity, *monger*, was a Saxon word, having the same signification as “merchant” derived from the French. We still have cheesemonger, ironmonger, fishmonger, and coster or costard-monger, a dealer in vegetables, these being amongst the commodities in which the Saxons dealt; while we have wine merchant, coal merchant, and silk mercer (a word of similar signification to merchant), for the dealers in those luxuries which the Normans enjoyed; and which words are of a hybrid character, compounded of Saxon for the commodity, and French for the seller of it.

“Shire” signified a *share* or division. For the most part this is the term by which the counties of Great Britain are described, the Saxon word being retained there; while in Ireland we have not the word, the connexion of this country with England having been subsequent to the Norman conquest, when, in dividing the island into what would be called in England

“shires,” the word “county,” being of French origin, was introduced, and applied to Ireland ; retaining, however, the old Irish names, and not adding the word county, except in the cases of the King’s County and the Queen’s County, called, with their chief towns, Philipstown and Maryborough, after King Philip and Queen Mary, in the sixteenth century. We have, however, “sheriff,” or *shire-reeve*, like “borough-reeve,” from the Saxon *reeve*, signifying a steward. Of the counties in England, three retain a direct reference to the Saxons, namely, Essex, Sussex, and Middlesex, meaning the countries respectively of the East Saxons, and the South Saxons, with the middle Saxons lying between both. Norfolk and Suffolk signified the countries of the north *folk* and of the south *folk*, this being a well known Saxon word for people.

The word “cliff” is used to describe a rock by the sea side, having the appearance of being *cleft*, or broken off. *Deore* signified a daughter ; hence, an object of fond affection is called “dear,” meaning that it is like a daughter to us. The Prophet Nathan, in his parable to David, describes the ewe lamb of the poor man as so dear to him that “it was unto him as a daughter.” “Ghost,” originally *gast*, is the Saxon for a spirit ; hence, the word “aghast,” looking like a ghost, or frightened, as if one had seen a spirit. “Yeoman” is derived from the Saxon *geemen* (the *g* being

frequently changed to *y*), signifying *common*, as the yeomen were commoners of the realm. The name given to the yellow part of an egg, called “yelk,” and pronounced like “yoke,” is rather unintelligible; but it was originally spelt with *g*, and was written and pronounced *gealewe*, the Saxon for “yellow.” To “worry” is a Saxon word, originally *worrigen*, signifying to destroy by choking; hence, a dog is said to “worry” the sheep which he kills by choking them, while the word is now used in a more extensive sense, to express any species of tormenting man or beast. “Book,” still pronounced in some parts of England *buck*, was *buckon*, from the beech tree, being of the same derivation as bacon, formerly spelt *bakon*, but for a different reason. The pig killed for “bacon” was so called, because fed upon the beech-nut to harden its flesh; and the “book” was so named, because, before the Saxons knew the use of paper, their writings were on beechen boards; as the Romans called a book *liber*, from the Latin for the rind of a tree. Books are said to be “in boards,” when not bound in leather, the covers having been anciently made of wood. The name of “book” continues to be used, although no longer applicable, and so does the binding in “boards,” though no longer in timber. Thus, also, “paper” is still so called, although no longer made of the *papyrus*; and “volume” is applied to that which is no longer rolled up; and the instrument with

which we write is called a "pen," whether it be formed of a quill, or from steel.

The word "blaze" meant to divulge, as we say a report or event is "blazed abroad;" and the "blaze," which is the Saxon word corresponding to "flame," is that which divulges the existence of the fire, referring, as Dr. Johnson observes, rather to the light than to the heat. "Stark" meant bare or exposed, as "stark mad," that is, openly and manifestly deranged. To "bay" meant to bark, as Shakspeare has it, "I'd rather be a dog and bay the moon, than such a Roman." A stag is said to be "at bay," when the animal makes his last stand at the *baying* or barking of the dogs. "Bourn" signified a boundary, and originally a rivulet forming such; thus, Shakspeare describes death, often alluded to under the figure of a stream or river, as that "Bourne from which no traveller returns." From this comes "neighbour," the man who is *nigh* or next to our *bourne* or boundary;* such being the original meaning of the word, although we have the highest authority for not thus limiting our neighbourly feelings. "Utter" was the comparative of *out*, of which the superlative is "uttermost;" hence, to "utter" a sentence meant to let it more out. This will serve to explain the meaning of the phrase, to "utter" false or base

* Etymologists usually derive "neighbour" from *nigh* and *boor*; tillers of the land having been formerly called boors, not, as it is now applied, in a bad sense.

coin, that is, to put it *out* into circulation. The word “issue,” as applied to the sending out lawful money of the realm, is of French derivation, introduced by the Normans, who had the management of the mint. “Flete” signifies swift, as we still have it, although the orthography is changed; and hence, or as some think, from the word “float,” to swim, comes “fleet,” to describe a company of fleet (swift) or floating ships. The word “flete” also signified a creek or inlet of water, from which is derived the name of a well known street in London, and the Fleet prison, such a creek having formerly been in the locality.

The word “fret” meant to eat or devour,* as “a moth fretting a garment.” A man is said to “fret” when he is consumed, eaten up, with care. It has thus become an intransitive verb; but originally it would have been, *he was fretted*. “Gate,” or “gait,” signified a way or march,† as we speak of a man’s “gait,”‡ or way of walking; and a “gate” is that by which we find a way to walk into a field or castle. “Boot,” or *bote*, was to help, as a man is said to give something “to boot,” that is to help to make up the value between two

* Chaucer describes a “sow *fretting* the chyld in his cradel;” and in reference to a representation of Actæon eaten by his own hounds, he has—

“I saw how that his houndis have him caught,
And *frettin* him, for that they knew him nought.”

† “Nought regarding, they kept on their *gait*.”—SPENSER.

‡ “. Leviathans,
Wallowing, unwieldy, enormous in their *gait*.”—MILTON.

articles in exchange. The "boots" which we wear are totally different, being of French derivation, as are most words applicable to dress. "Bodkin," or *bodekin*, was the Saxon name for a dagger, and is so applied by Chaucer, and, at a later period, by Shakspeare.* The word is now applied only to the inoffensive instrument found in a lady's work-box. To *egge* was to incite, and Chaucer has the noun *eggement*; thus we speak of "egging" on a person, sometimes improperly written and pronounced *edging*. The "egg" of a bird is also Saxon, but was formerly spelt *Æg*. An "imp" was another name for child, and was usually applied to denote the scions of royal or noble houses. Thus, Shakspeare calls a prince "a lad of life, an *imp* of fame," and makes Lord Cromwell speak to King Henry of "that noble *imp*, your son;" thus also Spenser addresses the Muses, "Ye sacred *Imps*, that on Parnasso dwell;" and there are still existing some epitaphs of the ancient nobility beginning, "Here lies that noble *imp*." The word originally signified a shoot or offspring, and was used to designate any child or offspring, but has come to be used only in a bad sense, to describe a child of the devil. "Gospel," or *good-spell*, is Saxon for good news; *spell* signifying a "story," which, like "tale," was not

* "When he himself might his quietus make
With a bare *bodkin*."

Hamlet.

formerly limited, as it now generally is, to a fiction. "Lief" signified willing, hence the common expression, "I'd as lief," for "I would be as willing;" the word is also used by Chaucer as an adjective, for dear or beloved; and "alderlevist" is *best beloved*.

We call the upright part of wheat, and of plants, which supports the fruit or blossom, the "stalk;" originally the word was applied to the upright pieces of a ladder, from the Saxon verb *stalken*, to step slowly; and the "stalks" of corn were so called from their appearance, like the uprights of a ladder. "Reck" signified care, from whence comes to "reckon," or count up with care, and "reckless," careless, or not counting the cost. "Read" was to interpret or discover, as "read me this riddle;" to read a book was to interpret the meaning of the types set up in its pages, and to *read* or discover the author's meaning.* "Twilight," or *twin-light*, as it was anciently written, signifies *two lights*, both Saxon words. To "twit," or reproach with a sneer, is from an old Saxon word, *twitten*, used by Chaucer. A "haw" meant

* Read is thus used to mean "discover" by Scott, in Edmund's song:—

"I *read* you by your bugle horn,
And by your palfrey good,
I *read* you for a ranger sworn
To keep the king's green-wood."

Rokeby, Canto iii. 17.

a ditch—still called in some parts a *haw-haw*—and the thorny bush which is usually planted on the side or top of the fence of the *haw* or ditch is called the “hawthorn,” the berry of which is called a “haw,” that is, the berry of the thorn growing on the side of the haw or ditch. “Rather,” or sooner, is the comparative of an obsolete word, *rath*, signifying soon, found in old English books. “Farther” is the comparative, and “farthest” the superlative, of “far,” or “forth.” “Sear” is to burn, and hence “sere,” dry or burned up, as “the sere and yellow leaf” of Shakspeare. An arrow was also called a “shaft,” as we may read of a shaft shot from a bow, and poets sing of Cupid’s “shafts.” Hence the straight, or *bolt-upright*, portion of a pillar is called the “shaft” in architecture; a word also used by miners to describe the perpendicular pit which they sink to the mine; hence, also, the name of that part of a cart which was formerly always straight, but now in spring carriages gracefully curved at the end. A “sparre” meant a wooden “bar,” as the word is so applied by seamen; *sparran* was the Saxon verb to bar, and a “spar,” or wooden bar, is commonly used to fasten a gate. Spenser has: “Sparre the gate fast, for fear of fraud.” Thence, probably, the use of the pugilistic term, “sparring,” for fencing or *barring* off the blows.

The word “tackle” is commonly used in Ireland to describe the harness of a horse, and it is also applied to fishing-gear, or tackle. This is a

Saxon word, of the same meaning as *harness*, of French derivation, the original signification of both having been armour, but especially bows and arrows, as weapons of war; and it was applied to armour generally, as we may read of a man being "smitten between the joints of the harness." The word "tackle" was formerly used in a similar sense; and the expression of *tackling* to any business meant preparing for it, as a man would buckle on his armour preparatory to engaging in a combat. We find the word "hatch" used in two very different senses. The verb to "hatch" is supposed to be derived from the Saxon word *hegen*, to sit on eggs; the "hatches" in a ship, meaning the small doors by which they descend from one deck to another, being derived from the Saxon word *hacken*, to cut off (from whence comes to "*hack*," or hew), as a "hatch" signifies part of a door cut in two. It was formerly used in the singular number also, as in Shakspeare, who speaks of entering a house, "in a window, or else over the hatch." "Fallow" meant a colour, namely, pale yellow, hence "fallow-deer;" and unsowed land is also called "fallow" land, from its somewhat yellow colour. "Pond" and "pound" are of the same origin, from the Saxon word *pindan*, to shut up. A pond is a piece of water *shut up* in a small space, and a "pound" is a place in which cattle are confined or *shut up*; hence, also, a "pin," which *shuts up*; a "binn," in which corn or wine is *shut up*; and a "pen," for sheep.

The *pen* with which we write is of Latin derivation, as is also the word *pound*, as applied to weights and money. "Hind" is an adjective, meaning backward; from the positive we have "behind;" from the comparative is derived the adjective "hinder," as the hinder or more backward part, and the verb to "hinder," that is, to put or keep back; and from the superlative is formed "hindmost," or "hindermost," the last, or most backward; hence also came "hind," one of the lowest class of farm servants, *behind* the rest. "Hind," the female of a stag, is French. The original of "to-morrow" was to-morning, like "to-day" and "to-night." "Neat" signified black cattle, as we still speak of a "neat's tongue." "Neat," that is, tidy, is derived from a Latin word signifying clean. "Herd" signifies a number of cattle or other animals in company, as also the keeper of the herd, as "shepherd," for shepherd, also "neat-herd," "goat-herd," and "swine-herd;" a "herd" is a name for a farm servant still kept up in Scotland and Ireland, but, I believe, rarely used in England at the present day.

"Horse" is a Saxon word, and the animal so called was the ensign on the banner of the first Saxon invaders of Britain, the chief of whom was himself called Horsa from his banner, as others have had the name of Lion, Fox, and Wolf, from theirs. Hengist, as his brother was named, signified a war-horse; and hence came *hengistman*, changed to "henchman," which

meant a horseman, but was afterwards applied to all a great man's followers and retainers. "Craven," a coward, is derived from *crave*, to beg; and was applied to one who begged his life. "Share" is derived from the Saxon word *scearan*, to divide; hence also "shire," a division of the country; and "shear," to divide or cut off the wool of the sheep; "shears," with which we cut off; and the "ploughshare," that part of the plough which cuts or divides the ground. "Shore" is Saxon for the coast of the sea; it is also the past tense of the verb to "shear;" but *shore*, to prop up, a word used by builders, is Dutch. This word is also improperly used for sewer, which, as well as sewerage, is of French derivation. "Strand," formerly *stronde*, is another Saxon word for the sea-shore; from whence comes "stranded," or driven on the shore. The word "sea" is Saxon; and therefore "sea-shore" is better than *sea-coast*, "shore" being Saxon, but *coast* French. So also seaman, husbandman, ploughman, craftsman, workman, and workmanship, and horseman and horsemanship, are all pure Saxon; but nobleman, gentleman, merchantman, and penmanship are all hybrid words, compounded of French or Latin and Saxon. "Reef" was a coat or garment; hence comes the word for the "roof" of a house, as covering it as a garment covers a man; while, curiously enough, one of the names of a house, "cote," has come to be given to a garment,

which serves a man for a covering as a house gives him shelter, or as a "sheep-cote" affords cover and shelter to sheep, and a "dove-cote" to pigeons. The name for the garment called *coat* may, however, have been derived from the French, who have, for centuries, given fashions and names for dress to the civilized world. "Foster" was originally *foodster*, the provider of food, the feeder; hence "foster-father" is the name given to the husband of the nurse, not the father of a child, as "foster-child" is the child nursed by a woman not the mother, or reared by a man not the father; and "foster-brother" is one who, like a brother, has been fed by the same nurse.

The word "sheaf" originally meant a bundle of arrows tied round at the middle, and was applied to a similar bundle of wheat so tied, and called a "wheat-sheaf." From this word, spelt in Chaucer's time *sheff*, the name of Sheffield (from *sheff* and *held*, or hold) was, I have no doubt, given to the town which has been, since the time of the Romans, famous for iron work, as applied to cutlery, arrows, and steel weapons of war, and the arms of which are Four arrows *held* as in a *sheaf*. Chaucer has a "*sheff* of arrows;" and a "*Shefeld thitid*" for a Sheffield knife. The word "ship" was anciently *scyp*, and hence we have "skipper," the captain of a sailing vessel. "Stow" signified a place,

and forms the termination of many towns and places in England. Hence, too, we speak of "stowing away" goods, that is, putting them in their place. "Steeple," formerly *stipel*, is Saxon for a high tower, from being *steep* or high; a word still applied to the tower of a church, the *spire* being derived from Latin. "Swine" was labour, whence comes "sweat," connected with labour since the fall of man. *Wana* is the Saxon for a defect, which has been changed to "want;" but we still speak of the "wane" of the moon as it becomes less, and seems to want part of its rotundity. *Waxen* signified to increase or grow, as we say the fire "waxes" hot, or a man "waxed" wrath; and the moon is said to "wax" or grow greater, as well as to "wane" or decrease. *Wold* is Saxon for a forest, and therefore was originally a distinct word from *wood*, which, as I have observed, meant mad or angry. This word *wold* is still used in England to describe places which either are or have formerly been forests. In ordinary use it has been contracted into "wood." *Welk* signified a cloud, from being wheeled or rolled up, but was commonly used in the plural number to describe the sky as distinguished from the clouds,* and the name is still so applied in poetry, in the plural, the "welkin." *Beame*

* "In all the *welkin* was no cloud."—*Chaucer*.

was another name for a tree; from whence we have a "beam of timber," which latter word was a verb, signifying to build; hence the original meaning of a "beam of timber" was *a tree for building*. "Balk" was the beam used for the roof, a word still in use with builders. The word *belle*, not to be confounded with the French word of similar orthography, but of very different meaning, signified in Saxon *to roar*. Hence the "bell" which roared out the curfew of the Normans was so called by the unhappy Saxons. The "bull" is said to "bellow," that is, to roar; and probably was so named as being the greatest roarer and bellower amongst the beasts in the lands of the Saxons. From the roaring of the wind issuing from the instrument used to blow up the blacksmith's fire or furnace, it was called a "bellows," a name given to the smallest pair used in a drawing-room, although it may only "roar you as gently as any sucking dove." *Bait* signified a bit or bite; as the "bait" put on the hook for the fish to *bite*; and a man on a journey can only stop to give his horse a bit or *bite*, whence to "bait" meant to stop to feed for a little time upon the road, snatching a *bit* by the way.

The words "nigh," "near," and "next," originally *negh*, *negher*, and *neghest*, are the degrees of comparison; like "high," "higher," "highest," anciently *hegh*, *hegher*, and *heghest*, or *hext*.

“Instead” is from the Anglo-Saxon *in sted*, in place. “After” is the comparative of *aft*, the positive being retained only by our seamen. “Up,” “upper,” and “uppermost” were formerly *ufa*, *ufera*, and *ufermest*, and from the ancient comparative we have “over.”

Horne Tooke resolves adverbs, as well as conjunctions and prepositions, into verbs and nouns; and as to the interjection, he considers it so far from being properly called a *part of speech*, that he designates it “the brutish inarticulate *interjection*, which has nothing to do with speech, and is only the miserable refuge of the speechless.” In proof of this, he insists that “the dominion of speech is founded on the downfall of interjections. Without the artful contrivances of language,” he observes, “mankind could have nothing but interjections with which to communicate, orally, any of their feelings.” And he proceeds to show that “voluntary interjections are only employed when the suddenness or vehemence of some affection or passion returns men to their natural state, and makes them, for the moment, forget the use of speech;” while in books they are only to be found “in rhetoric and poetry, in novels, plays, and romances;” and never occur “in books of civil institutions, in history, or in any treatise in useful arts and sciences.”

To return to adverbs. This ingenious, though

perhaps sometimes fanciful etymologist, makes "adrift" to be the past participle of *adrifan*, to drive away; "aghast," the same part of the verb *agaze*, to look steadfastly upon; "ago," the same part of *ago*, to go; and "asunder" from *asundrian* to separate; "naught" or "nought" is *no whit*, as "aught" or "ought," signifies *one whit*; "needs," anciently written "nedis," means *need is*; "anon" is *in one* minute; "alone" and "only," *all one* and *one-like*; "alive," *on life*; "asleep," *in sleep*; "anew," *of new*; "aboard," *on board*; "farewell," is from *faran*, to go, and *well*, as we may say, *how fares it?* or, *how goes it?* The old adverbs, *attwo* and *atthree* are used by Chaucer, signifying "in two" and "in three;" similar to the verb still in use, "atone," to make *at one*, and the noun "atonement," or that which makes *at one*, those who had been separated or at variance. "None" means *no one*; and "the nonce" meant *the once*. "Awhile" is *a time*; and "aloft" is *on loft*. Similar to these are several adverbs, of which the meaning is obvious, as "afoot," "ashore," "abreast," "afloat," "aloud," "aside," "aground," &c., &c. "Aye," and "yea," or "yes," Tooke makes to be the imperative of a verb signifying to possess, meaning *have or enjoy that*. "No," in like manner, he derives from a Teutonic word, *nodig* or *node*, signifying averse or unwil-

ling; while "nay," opposed to "yea," or "aye," is *have it not*.*

The word "deal" we find used in various senses, but all may be traced to the same origin, an Anglo-Saxon verb, signifying to divide. Thus a "deal" board is a board *dealt* or divided; to "deal" in any commodity means to divide the goods by retail; and when we say we "deal" with any person, it means rather that we go to him to deal out to us. A pack of cards are "dealt" out, when divided amongst the players; and a "deal" means a share, now only used to mean "a great deal," or a large share. "Heal" is to cover, and a sore is *healed* when well covered over; while "health" is from *healeth*. From *heal*, to cover, comes "hell," or the unseen place, corresponding to the Greek word used with the same signification; and the "hull" of a ship is the part *covered* by the water. The "earth," so called from *erean*, to plough (whence comes "arable," that may be ploughed), was worshipped as a goddess by the pagan Saxons; and in honour of her they called the fire-side, around which the family assembled, the "hearth," which, by a figure, is applied to the whole house and home, as the Romans called their homes *lares*, from their household gods.

Male and female amongst mankind were an-

* See *Diversions of Purley*, by Horne Tooke.

ciently described as *wæp-man* and *wif-man*, meaning *weapon man* and *woof man*, in allusion to the weapons of war used by the man, and the woof or web on which the women were employed. From the latter, the word "wife" is derived; as "spinster" is from *spinning*. The "husband" is the *huse-band*, who keeps the house together. "Stepfather" is probably a corruption for *sted-father*; "sted" meaning place, as *instead*, in place of. "Barn" is supposed to be derived from the same word as *bar*, being a place of defence or safety for the corn. "Ballast" signified originally the loading of a ship; it is now applied to that which is put in the hold to make up for want of sufficient loading. "Hope" is derived from the verb *to open*, as describing a person looking out, with *open* and longing eyes, for that which he is wishing for; and thus it corresponds with "expect," derived from the Latin, and meaning *to look out*.

"Friend" and "fiend" appear somewhat similar words, with very opposite meanings. The first is derived from the Saxon verb *frian*, to love, while the latter is from *fian*, to hate; from which also we have "foe." "Friendship" is *friend-shape*, after the manner or fashion of a friend, as "landscape" is a representation or *shape* of the land or country in the view. A "loaf" is so called, because it is a mass of bread which has been raised, from *helaf*, to raise; hence also *leavened*. The bread,

when made moist, is called “dough,” being the past participle of *dew*, to wet; from which we also have the “dew” that waters the grass.

To “steer” is to move or guide; and the “stern” is that part which is *stirred* or moved in guiding the ship’s course. “Spade” is from *spetan*, to throw out; from which comes “to spit,” and the portion of clay *thrown up* by the spade is called “a spit.” The “spit” on which meat is roasted is that which is *thrust through* the joint, and it is in this sense used as a verb, as when a bird is said to be “spitted.” “Righteousness” was originally *rightwiseness*, or the act of walking in *right ways*, as the corresponding word, now obsolete, *wrong-wiseness*, was going in *wrong ways*. The word “wrong” is the past-participle of “wring,” and describes that which has been *wrung* from the right course or position. The word “ought” is the past participle of the verb *to owe*, as we say *he ought to do it*, that is, he *owes* it, or it is *owed* by him to do it. It is more correct to write the adverb, signifying one whit, “aught” than *ought*. “Guilt” is taken from the past tense of the verb *to guile*, *guiled*, or *beguiled*, as we still have it, that is, by the devil. The “left-hand” signifies that which is *left* unused, as distinguished from the “right-hand,” which is the *right* and proper one to use. A “field” was originally so called, as being a piece of land on which the trees had been *felled*, and it is

spelled *feld* in old authors, and opposed to woods, or uncleared land.

To “deck” signified to cover; hence, it is applied to clothing, and especially to fine and ornamental covering; and the “deck” of a ship is that which covers the “hold,” a word derived from *hellan*, to hide. The meaning of the word “lout” has been completely changed, having been formerly used to signify a graceful bow,* but now to describe an awkward clown. A “knave” originally meant a boy, and was also used to describe a servant; it is now applied only in a bad sense to describe a rogue. “Dearth” is the third person singular of the obsolete verb *dere*, to hurt or injure; and is applied to scarcity, which injures a country, and is caused by *injury* to the crops. Hence, also, is derived “dear,” in the sense of scarce and valuable, or of great price. To *dubbe* was to strike; hence a knight is said to be “dubbed,” from the stroke of the sword laid on his shoulder; and from a word of similar import a man who is beaten in a fight is said to have gotten a “drubbing.”

Horne Tooke considers “if,” and the old word “an,” used in the same sense, to have been originally *gif* and *anan*, meaning *give* and

* “He fair the knight saluted, *louting* low,
Who fair him quitted, as that courteous was.”

Chaucer.

grant. He also makes "unless" to be the imperative of the old Saxon verb *anlesan*, to dismiss; from which termination of the imperative of this verb (*less*), added to nouns, came such adjectives as "hopeless," "doubtless," "restless," &c., that is, *dismiss* hope, doubt, rest, &c.; so that we may say, indifferently, "sleepless," or *without sleep*, "restless," or *without rest*, &c. "Else" he also considers to be the imperative of *alesan*, to dismiss; and "eke," for also, the imperative of *eacan*, to add; and in like manner "and," from *ananad*, to add to, or increase. He also makes "but" and "without" the imperatives of *beon-utan* and *wyrthan-utan*, to be out; and "though" the imperative of *thafigan*, to allow; "since," he makes to be the past participle of *seon*, to see; and "lest" the same participle of *lesan*, to dismiss. The preposition "through," this same ingenious writer shows to be the same as "thorough;" and as he believes that, properly speaking, there are only two parts of speech, the noun and the verb, he makes this the same as the substantive *thuruh*, the Teutonic for a door, gate, or passage. "From" he makes to be the noun *frumman*, the beginning, as "figs came from Turkey," *i.e.*, "figs came—the beginning Turkey." And as he makes "from" the commencement, so he considers "to" the result, consummation, or end; and "till," which he observes is only used with respect to time, he

thinks is a word compounded of *to* and *while*, that is, *time*; so that "from morn *till* night," is the same as if we said "from morn *to time* night;" and he shows that the English peasantry, as well as some ancient authors, use *while* for *till*, that is, leaving out *to*, as "I will stay *while* evening," instead of *till*, or, *to while*, evening. In like manner, he traces "for" to the Anglo-Saxon noun *afara*, the first or consequence; whence comes the use of "for," to express the *cause* or the end of any action. The preposition "by" Tooke considers as the imperative *byth* of the Saxon verb *beon*, to be, that is, to be the cause or agent. "Between" and "betwixt" are compounded of the imperative *be*, with *twegan* and *twa*, meaning twain and two. "Beneath" means the same as *below*, being the imperative *be* compounded with *neath*, an obsolete word, from which, however, we still have "nether" and "nethermost." "Under" is from the same root, meaning *onneder*, or *nether*. "Beyond" is compounded of *be* and *geond*, the participle of the Saxon verb *gan* or *gongan*, to go. "Among," which was formerly written *emong*, is derived from the verb *gemangan*, to mingle, or mix. "Against" is from a Dutch verb *jegenen*, to meet or encounter. "Amid" or "amidst" (by Chaucer written *amiddes*), is Saxon, in the midst or the middle; and "along" is *on-long*.

To “amaze” means to puzzle a person, as in a *maze*, or labyrinth, and “amazement” means the state of being in a maze. The word “mazed” is found in old authors for *mad*. “Tidy” is a good English word, and its meaning is significant; it is derived from *tid*, time, and means “timely;” no one can be tidy who is not in good time at their work. The original meaning of “wicked” was, like “quick,” *alive*; and “wick” is still used in the North of England for alive; hence the “wick,” or live part of the candle, is so called. From “alive” and “lively,” *wicked* came to signify restless and turbulent, and at last assumed its present sense, expressive of unmitigated moral evil, either of character or actions.*

A boy or youth was called a “lad,” as being under the *leading* or guidance of parents and tutors; the feminine was *laddess*, which has been contracted to “lass.” A “ladder,” which *leads* a man up to any height, is from the same root *lædan*, to lead. “Kine” is a contraction from *cowen*, the plural of “cow.” The word “knot” is employed in various senses, but in all cases is to be traced to the Saxon verb *cnyttan* to “knit.” A hard “knot” is a complicated *knitting* together of the cord; a “knotty point” means an intricate question; a “knot” of persons is a num-

* *English Synonyms.* By Archbishop Whately.

ber of people connected, or gathered together; a “knot” in a piece of timber is the place where the fibres are tightly *knit* or complicated together, and thence rendered hard; and a “top-knot” was a bundle of locks of hair at the top of the head.

Christianity having been received first in the cities and towns, those who did not embrace our holy religion were called “Pagans,” derived from Latin, meaning the people inhabiting the *villages* and country. In like manner, they were called by the Christian Saxons “heathen,” being the inhabitants of the *heaths* and the wilder districts of the country.

Many words are pronounced and often spelt alike, which are totally different in signification. This arises from the circumstance of such words being derived in one instance from the Saxon, and in the other from Latin or French. Thus “wicked,” for sinful, is Saxon; but “wicket,” a small gate, is French. We have “rear,” to bring up, and “rear” or “rare,” signifying raw, both Saxon; while we have “rare” for scarce, and the “rear” of an army, from the French. “Rain” from the clouds, is Saxon; but the “reign” of a king, and the “rein” of a bridle, are French. The “sea” is Saxon; but the “see” of a bishop is of Latin and French derivation. The Saxon word “raise” means to build up; but “raze,” from the French, is to pull

down. Numerous similar examples will occur to every one, and are to be found in all dictionaries and spelling-books; but the origin of these apparent anomalies in the English language is not usually set forth, and is, probably, not generally perceived.

I have already observed that the most simple and primitive words in the English language, and those most in daily use, are of Saxon origin, and are, for the most part, monosyllables. We have seen this exemplified in nautical terms, in the days of the week, and in the implements of husbandry. It will also be found that all the parts of the human body are called by Saxon names, and are usually designated by words of one syllable. The word "body" is a word of two syllables; but was originally a monosyllable, as we find an "abode" for a habitation, which is its primary meaning, frequently written "bode" in Chaucer and other authors. *Bode*, or "abode," is the past participle of the Saxon verb *bidan*, to abide, and as a noun signifies a dwelling-place. Hence it was applied to the human body, as being the abode of the soul, which is by a beautiful figure described as a "tabernacle," in which for the present the immortal part of man abides. Thus, too, Chaucer describes death—"His spirit changed *house*." The word "body" is especially applied to a dead corpse, the *bode* or body being that in which

the soul, during life, *abode* or did dwell. The "head" was formerly spelt *heved*, and was so called as being *heaved*, or raised up above all the members. The "eye" is so called from a Teutonic word, *augyan*, to point out; the "nose" is derived from *ness*, signifying *prominent*; hence also came a cape, or promontory, as we frequently find in geography, as Sheerness, Dungeness, &c., and "the Naze" itself. "Scull" is of the same origin as *scale*, as is also "shoulder," formerly written *should*, where the arms separate from the body; being derived from the verb *scylan*, to divide, the skull consisting of several distinct pieces of bone. The "mouth" is derived from *matgan* to eat; as the "jaw" is that with which a man *chaws* or *chews*; and the "ear" is the organ of *hearing*, derived from the verb *eren*, to take or to receive, as sounds. The "tooth" is that which *tuggeth* or *toweth*, as we say a steam-tug takes a vessel in *tow*. The "cheeks" are so called from *chew* and *eke*, to chew again, as they are again and again brought into motion when we chew our food. The "tongue" comes from *thingan*, to speak; and the "hand" from *hentan*, to take. Connected with the head we have four dissyllables, viz.:—"forehead," "eye-brow," "eye-lid" (or cover), and "nostril" (or nose-*thrill*, that is, bored); but these are each compounded of two Saxon words.

The "neck" is so called from *nicken*, to bend; hence also are derived the "knee" and its diminutive "knuckle," the little knee of the finger. The "finger" is from *fingan*, to take; from whence comes the "fangs," the talons or tusks of an animal, by which he takes his prey, and the word is still used as a verb in some parts of England. The "foot," anciently *fet*, is from *fettian*, to carry, whence also comes to *fetch*. The "leg" is from *leggan*, to place or support. The "thigh" means the *thick* part of leg, and the "calf" is supposed to have meant the little thigh, as a calf is a little cow. The "shin" means the *skinned* bone, being the bone which is covered only with "skin," which is itself derived from *skinnan*, to shine, as it appears conspicuously, and was often made to shine with oil, as with careful tending a horse's skin will shine. "Flesh" may mean flayed, as meat is called flesh, that is, *fleshed* or flayed, when stripped of the skin. "Blood" is the past participle of the verb to bleed, a word derived from the colour, *bledan* meaning to blush or grow red. "Sinew," anciently one syllable, *sine*, means strength. The "liver" is so called from being essential to *life*; the "lungs" from *lungan*, to draw, namely the breath; and the "lights" as the lungs of other animals are called, mean the *light* part which contain the air. The "toes" are so called from *tean*, to expand; or

more probably from *toen*, to take, having been originally applied to the talons or claws of birds, with which they take their prey; the “joints” are the *joinings*; and the “wrist” is that joint with which we *wrest* or pull off anything. The “nails,” like the fingers and toes to which they are attached, have reference to the fangs and talons of other animals, being derived from the verb *næglian*, to fasten, as with the claws a bird or beast fastens on its prey. Hence it will be seen that the “nail” which a carpenter uses to *fasten* his work is of the same origin, although the connexion is not at first sight apparent. The “ankle” is the bone by which the foot is *nankyed*, that is, hanged to the leg. The “throat” is probably derived from *throwan*, to throw.

The “bones” are meant for the support of the body, and without them the rest could not *be* or subsist; the word may be derived from the verb *beon*, to be. The word “rib” seems to have been applied to anything *ripped* or torn asunder, and hence those bones are so called which extend separately or asunder from the back bone; as are also the split boards with which the sides of a ship are strengthened, and parts of the leaf or stalk of plants.* The “heart” is supposed by some to be so called from a Teutonic word, *huera*, to move quickly, whence comes to *hurry*,

* See Richardson's Dictionary.

on account of the perpetual motion and agitation of the heart; while others think that it is derived from *herd*, that is, hard, or durable, because we owe the *duration* of life to the motion of the heart. The "breath" is the spirit; from *be* and *oreth*, the spirit. The "chest," which encloses the heart, lungs, &c., is the case in which these parts of the body are shut up; and so we apply the word to a trunk or chest for clothes; and we use a similar word, "case," in like manner, as a gun-case, a hat-case, a case of instruments, &c. A coffin was anciently called a "chest," as containing the dead body. The word "elbow" is one of the few dissyllables employed to designate the members of the body, and it is compounded of *el*, a measure, and the *bow* or bend of the arm, from which to the tip of the middle finger that measure extends. The "lips" are so called, probably, from *lapping* over the mouth. The "chin" is from *cinan*, to open, because when the chin is drawn down the mouth is opened; hence also comes a *chink*, or opening. The "arm" is from *eren*, to take, and from the German *arm*, it is supposed, was derived the Latin *arma*, arms. The "back," the "brain," the "beard," and the "hair," are Saxon words and monosyllables, of which we have no satisfactory derivation. The dissyllables "whiskers" and "moustache" are, the first of French and the latter of Spanish origin.

It will be observed that, in tracing these derivations, the words adduced have been, in many instances, referred to obsolete Anglo-Saxon verbs; but these are to be found in old books and manuscripts, although some are now altogether disused, or are to be found only in composition with other words.

The names of the various animals known to the inhabitants of the northern parts of Europe, may also be traced to Anglo-Saxon derivations, and will be found, for the most part, to consist of monosyllables.

The "horse" is supposed to have been so named from his obedience and tractableness, the obsolete Saxon word *hyrsian* signifying to obey. The name of "dog" is now applied in the English language to every species of that animal, but in the other northern dialects it means the large hunting dog, so called from *tacken*, to take or catch. The "cow" is the animal that *chews the cud*, so called from the Anglo-Saxon *ceowan*, to ruminate, or chew the cud. The "sheep" were the earliest objects of care to mankind, and for pasture were *driven* from place to place in large numbers by their owners. The word "sheep," which has no singular as distinguished from the plural, may have originally signified a "drove," as they are still called when *driven* along the road, and the name may be derived from the verb *sceofan*, to *shove*, or drive. The "cat," which

so patiently watches for the mouse, takes her name from the verb *ge-watchin*, to watch. The "stag" was so called from *stigan*, to stick, from his long horns. The word "swine" is the plural for sow, contracted from *sowen*, like "kine," from *cowen*. The "sow" is from *succan*, to suck.

"Birds" are so called from the breadth of their wings; the word was anciently written *bridd*, and is derived from *brædan*, that is, to *broaden*, or spread abroad; and "fowl" is derived from *fagel*, to fly. The "sparrow" takes his name from *spyrrian*, to search, from the active disposition of that bird. The "hawk" was called *havoc* in Saxon, which word, derived from *haven*, to take or snatch, was used, like *halloo*, as a word of encouragement to slaughter in hunting, probably in allusion to the sport of hawking.* *Havoc* is a Teutonic word signifying devastation, and formed a suitable name for the hawk as a bird of prey making havoc among the smaller birds. The "raven" is so called in allusion to his ravenous disposition, from *reafian*, to tear away, or *bereave*. The "crow" owes his name to his hoarse voice; as does the "cock" to his "shrill clarion;" the moping "owl" to his melancholy *howl*; and the "frog" to his croaking. The "duck" is so called, probably, from the verb *difan* to dive;

* "Cries *havock*! and lets loose the dogs of war."

Shakspeare.

ducken being supposed to be the frequentative of that word. The “drake” derives his name from the mud in which he takes delight, from the German *dreck*, whence “dregs,” signifying mud. The “swallow” feeds, as no other bird does, flying, and he *swallows* flies by wholesale. “Fox” is supposed by some to be derived from the German *fahen*, to take by craft or guile, while others derive it from the Saxon *fian*, from whence comes foe, being the great enemy to the poultry; and others again from *fax* or *fear*, an Anglo-Saxon word for hair, which is found in old authors,—*faxed*, for bushy. “Wolf” is derived either from the sound of its yell or *yelp*, or from the Gothic *wilwan*, to ravage. The “herring,” a fish which visits the British seas in numerous swarms, is so called from the word *her* an army, from the closely compacted hosts, or numbers in which they are found. The name of the “turkey,” an American, and not a Turkish bird, may, perhaps, be derived from the noise which the hen makes, like *turk*, *turk*; but it more probably alludes to the swaggering strut and furious manner and appearance of the turkey-cock, with his inflated breast, red face, and outspread tail, strutting among the hens like any “blue-beard” Turk or “three-tailed” Bashaw. This bird, however, was unknown to the Saxons, and therefore, not named by them; but by the English, at a period when the Turks were looked upon

with as much aversion as they now are with sympathy. The "mole" derives its name from the little hillocks of *mould* cast up by this animal. The "spider" means the *spinner*, so called from spinning his web; *spinan* signifying to spin, from whence comes a "spindle." The derivation of the spider's prey, from the verb to "fly," is obvious. The name of the "moth" is to be traced to the same root as *mouth*, in allusion to the *eating* propensities of that insect; *math* being a contraction for *matgith*, the third person singular of *matgan*, to eat. The "snail" is a diminutive of "snake," both so called from *snican*, to creep; hence the term *sneaking*, creeping in a servile manner. The "worm" is derived from an old Saxon verb, *werpen*, to move in curved lines, from which we have *warp*. To "worm" one's-self into another's favour, or into an advantageous position, is to act like a *worm*, creeping along insensibly, and by tortuous ways. The "worm" of a still is formed like a worm, and through it the distilled water creeps slowly, drop by drop.

The "slug" means the *slow* reptile; and similar is the derivation of the "sluggard" and the "sloth." The "gnat" is so named from *nætan*, to sting; and the "bat," because, with its wings expanded, it resembles a *boat* impelled with oars; the "boat" itself is so called from being a vessel forced along the water by the *beating* of oars, from the Saxon verb *boet*, to

beat. The "lobster," called by Chaucer the *loppe*, has its name from the verb to *leap*; the leap or spring of the lobster being noted by naturalists. The "salmon's" name is derived from a French verb of similar signification. The "crab" is so called from *creopan*, to creep.

Many other names of animals might be enumerated, of which the exact derivation cannot be given, but which will be found to be of Saxon origin, and monosyllables; as bat, kite, rat, toad, mouse, hare, deer; a few are dissyllables, as rabbit, hedgehog, dormouse, and badger. From the cruel sport of hunting the last-named animal, all species of tormenting and petty persecution came to be called "badgering."

The names of trees, and of all vegetable productions known to the northern nations of Europe, are of Saxon origin, and for the most part expressed by monosyllables; as the oak, the ash, the pine, the fir, the beech, the yew, the asp, the birch, the elm, the vine, the box, the holm, and the plane; with corn, oats, wheat, hay, grass, and bere (for barley), the fig, and the grape; as also the different parts of plants and trees, as the root, the branch, the stalk, the leaf, the thorn, the fruit, the bud, the stem, the bark, and the seed. Of dissyllables, we have the laurel, the willow, the maple, the poplar, and the alder; likewise the blossom, and the berry.

This lecture has extended far beyond the length which I had intended ; and the subject has grown so much upon me while engaged in its preparation, that I must reserve for a future opportunity much that I had meant to have brought under your notice on this occasion.

I must now conclude, for, although I have by no means exhausted my subject, I fear I must have completely exhausted your patience. I trust, however, that I may have suggested some new ideas, which will, I hope, lead you to interesting inquiries that may tend to profitable instruction. Should such be the result of my lectures, on a subject which I consider of some importance, I shall think myself amply repaid for any labour I may have incurred in their preparation, with a view to the entertainment and information of my audience in general, and more particularly of the Members of the WATERFORD MECHANICS' SCIENTIFIC INSTITUTE.

LECTURE II.

IN my former Lecture, I noticed several words which may be traced to the Anglo-Saxon, of which the derivation is not generally known, as also some words which have changed their meaning from that which they originally conveyed.

Many others might be enumerated, to some of which I shall refer, before I proceed to consider titles of honour, and proper names derived from the Saxon.

The word "bequeath" means to leave a legacy in a will, and is derived from the Saxon *quith*, meaning a will—that which a man *quoth*, or made known, as his *wish*, or "will." A "fee" is a word with which we are all acquainted; it is derived from *feoh*, the Saxon for "money." We all know the meaning of "coward;" its original meaning is *cow-herd*, implying that the man to whom it is applicable is fit for nothing, but to stay at home *herding the cows*. Some, however, derive it from *cowered*, or bowed down, stooping through fear; and it was formerly used as a verb. An "inn," anciently *ingeat*, is a house of common *in-going*. A surgeon was formerly called a "leech," from the Saxon word *lich*, a body, his

art appertaining to the human body. The little creature that sucks the blood, and thus performs one of the offices of a surgeon, is therefore called a "leech." A *bearn*, or bairn, is the Saxon for a child, and is still so applied in Scotland. *Chepe*, or cheap, is the Saxon for a market. Hence, we have "chapman," a small merchant, such as frequented markets. To "cheapen" meant to buy or bargain at market; and formerly *good cheap* and *bad cheap* were modes of expression used to denote a good or a bad bargain. The term "cheap," being now used only to describe a "good" purchase, this epithet is omitted as unnecessary. The name of the street called "Cheapside," in London, does not imply that goods are cheaper there than elsewhere, but denotes the site of an ancient market-place, a "cheap," or market, having been held at the side of the road or street.

As "gospel" meant good news, so the ancient Saxon name for a parable or proverb was *bispel*, signifying a story by the way, or as we now say, a "by-word." *Dight* was the Saxon for metre or rhyme; hence came "ditties," or ballads, and to "indite" (*endight*) prose was to set it forth in order. The several meals of the day were, by the Saxons, called *breakfast*, *noon-meale*, and *even-meale*; for the two last-named, "dinner" and "supper," derived from the French, have long been substituted; and for the first, of which the derivation is obvious, "dejeuner" is now

coming into use, to describe fashionable mid-day or afternoon entertainments, which, however, are seldom literal *breakfasts*. From an union of two words, French and Saxon, we have "gentleman:" the Saxons called a gentleman by birth, an *ethelboren-man*, that is, a nobly-born man. "Whit-Sunday" was so designated by the Saxons, as being the *Weid-Sunday*, that is, the Holy Sunday, being that upon which Christians commemorate the descent of the Holy Spirit. Some, however, consider it to have been so called from the circumstance of the candidates for baptism, or confirmation, appearing at Whitsuntide, clothed in white, as the emblem of purity.

In my former lecture, I noticed the meaning of the Saxon word *sted* or *stead*, as signifying "a place," which is derived from *stood* or *staid*. Hence we have "steady," and "steadfast," meaning firmly fixed to one place, and applied to fixedness of purpose. The word is used in composition, as "bed-stead," the place of a bed, and "home-stead," the place of one's home. "Twine" means *two* threads, and "twist" is that which is *twiced*, or doubled. A "wrinkle" means that which is *wrung* or distorted. "Wrench," is also derived from *wringan*, to wring, twist, or torture; and it is found used as a noun by old writers, equivalent to fraud or other *wrong*. The noun "wretch," now applied in a bad sense, originally meant one who was *wrecked*, or deeply

afflicted; as an adjective, it is still used in its original meaning, but implies a feeling of contempt, as well as of pity.

I have already shown, by many examples, that the most simple words, and those in general use, are of Saxon origin, and for the most part monosyllables. To those before adduced, may be added the names of the four elements, "air," "earth," "fire," and "water;" as also the four winds,—the "north," derived from an old verb, signifying to dry up and bind, as frost does; the "south," so called from a verb which signified to make warm, to boil, from which we have the word *seethe*; the "east," signifying stormy; and the "west," being the past participle of *wesan*, to wet; this being the rainy, as the others are the dry, warm, and stormy points of the compass.

We have observed that several words have changed their original meaning. Amongst these, we may mention "dote," and "fond;" each of which words meant *foolish*, as we still speak of a man "doting," and we find the word "fond" still used in its original sense, especially in poetry, as we may read of a "fond conceit." Neither of these words appears to have had, originally, any special reference to affection, but meant folly, madness, or imprudence of any kind; and in one instance, quoted by Dr. Johnson, "fond" is applied in a sense altogether opposite to its present usual meaning, to describe an injudiciously severe

schoolmaster, when a youth is said to have been “beaten out of all love of learning by a *fond* schoolmaster;” meaning thereby, a foolish and ill-judging teacher. Notwithstanding, it is certain that, from an early period, these two words, “doting” and “fond,” or both of them united, as “dotingly fond,” were employed to express very strong and tender affection; and it does not speak much for the warm-heartedness, or gallantry, of the Anglo-Saxon race, that, when we want to describe the strongest affection towards the object of our most tender regard, we are compelled to use language which, in plain English, means that we are making great fools of ourselves.

The Saxons, like most of the northern nations, were hard drinkers, and it is a subject of regret that their descendants, at the present day, have not altogether lost this not very creditable character. They were not less remarkable for their hospitality than for their conviviality, and did not like to see their guests, any more than themselves, leave a drop in the bottom of their very capacious tankards. Hence they called it a “*carouse*” when they drank *all out*; the word *gar* signifying “all,” and *ous* meaning “out;” hence, the *g* being changed to *c*, to “*carouse*” (anciently *garousz*) was to drink *all out*. This “carousing” tending to frequent quarrels, and many other evils, the Saxon king Edgar enacted a law, which he

strictly enforced, ordering that certain marks should be made in their drinking cups, at a particular height, above which they were forbidden to fill them under a heavy penalty. This law, however, as Rapin relates, was but a short time in continuance, being too much opposed to the national character.

The word “wassail,” defined by Dr. Johnson as *a drunken bout*, comes from the old Saxon words *was* and *heal*, that is, “be of good health;” *was* being the imperative of the Saxon verb signifying *to be*, of which we still have the imperfect tense, and *heal* signifying health. The custom of pledging healths arose, it is probable, out of the savage habits of the times, when every man dreaded treachery and murder; but when, at the same time, the most violent amongst them respected a pledge, and strictly kept their word. When a man took up the large tankard, to drink, he pledged his word to his neighbour that he would protect him, while drinking, from violence, if the other would pledge his troth, in like manner, for his safety, while he was in the act of drinking, and thereby obstructing his view, and exposing his throat to an enemy.

A tradition, which there is no reason to doubt, tells that the first introduction of this custom of drinking healths into Britain, and with it the word “wassail,” was on the occasion of Hengist and Horsa, the first Saxon chiefs, having invited

Vortiger, the British king, to a supper. The lady Rowena, daughter, or more likely niece, of Hengist, came into the king's presence, with a cup of gold, filled with wine, in her hand, and making a low obeisance, she accosted him in these words, in the Saxon tongue:—*Waes heal, laford cyning*—"Be of good health, lord king." The king, not understanding what she said, inquired the meaning of his chamberlain, who was also his interpreter, and, as instructed by him, replied "*Drinc heal*"—that is, "Do you, yourself, drink my health;" upon which she touched the cup with her lips, and then gave it to the British king. The fair lady, it appears, did not wait to be asked to take wine, and she soon afterwards became Vortiger's wife, the infatuated king putting away his wedded queen; and, instead of getting a dowry with Rowena, complied with the demand of Hengist, who, doubtless, rightly judged Vortiger to be a *doting* and *fond* fool, by giving the whole county of Kent to the Saxons. Having thus acquired this fair portion of the country, by stratagem and compact, they never rested satisfied until they had obtained possession of the entire island.

In this county of Kent, the Saxon custom is said by Dr. Johnson to prevail, as it continues in force in other parts of England, whereby the lands of the father are, on his decease, divided amongst all his children. This custom is called

“gavelkind,” a Saxon term, compounded of the words *give all kind*, or kin, that is, amongst all the children. This is one of the few law terms of Saxon origin which remain in the English language; the Normans having used French in the law courts, so that, in the legal profession, as well as in those of medicine and divinity, derivatives from the Latin are found generally to abound.

Of the law terms, so introduced, some are well known, but, perhaps, seldom understood. The Court of “Oyer and Terminer” signifies the court where causes are heard and determined; the word *oyer* being the old Norman-French for hear; the imperative mood of which was used three times to call all persons concerned to the hearing, when the officer proclaimed the opening of the Court, by crying—*Oyez, oyez, oyez*, from which that functionary was called “the crier;” and having but a very humble duty to perform, he was soon allowed to be a Saxon, who corrupted the old Norman into the English words—*O yes! O yes! O yes!* as at the present day we hear it sung out, both in civil and ecclesiastical courts.

We have still some old terms used in legal forms which are Saxon, it being necessary that they should be understood by the lower orders. Thus, notices of ejectment are signed by *John Thrustout*; and the fictitious names of *John*

Nokes and *John Style*, originally John of the Oke (or oak), and John at the Style, are both Saxon, as are also *John Doe* and *Richard Roe*. These names go to prove how common the name of John was with the Saxons, as an Englishman is always called *John Bull*, and a British sailor is known everywhere as honest *Jack*.

On this part of our subject, we may observe, that, to this day, the royal assent is given to Acts of Parliament in French, *La Reine le veut*, The Queen wills it; and if it should occur that our Gracious Sovereign should unhappily differ with her Parliament, the refusal of her assent would be conveyed in the mild terms, *La Reine s'avisera*, The Queen will consider of it. In the House of Lords, on a division, the Peers say *content* or *non-content*, from the Latin; while the Commoners, in the people's House, say *yea* or *nay*, in homely Saxon.

It was not at the period of the first arrival of the Normans in England, that all the present words of French derivation were introduced into the language; the English at all times appearing to have a taste for borrowing words from others, and especially from their French neighbours, although they would not "on compulsion," give up their original Anglo-Saxon. In a curious and scarce work on the history and language of the Anglo-Saxons, published in the

year 1634, the author complains bitterly of this propensity, observing that it had given rise to a proverb, in the days of the Normans, when it used to be said of a vain fellow among the Saxons, aping the invaders, "*Jack would be a gentleman if he could speak French.*" As an illustration of the inconvenience of this adoption of new words, the author relates the following instance:—

“So fell it out not many years past that a principal courtier writing from London, to a person of authority in the North parts, touching the training of men, and providing furniture for war, willed him among other things, to *equippe* his horses. The receiver of the letter, with some trouble, came at last to the understanding of it all, except *equippe*, whereof in no sort he could conceive the meaning. In the end, he consulted about it with divers gentlemen in the country thereabouts, but none could resolve him. It was among them remembered that we used in our language the word *quipping*, and the word *whipping*; the first not proper for horses, but sometimes used to men, the latter not fit for gentlemen's horses, but for carters' jades. In fine, none of them all being able to find in all the English they had, what *equippe* might mean, a messenger was sent of purpose to the Court at London to learn the meaning thereof of the writer of the letter.”

Although it is now needless to tell you the meaning of "equip," it may not be unnecessary to explain that by *quipping*, as practised on men but not on horses, alluded to by our author, was meant to describe rallying with sarcasms, as Milton has—

" *Quips* and cranks, and wanton wiles,
Nods and becks, and wreathed smiles."

The foregoing is stated by Verstegan, as a fact of recent actual occurrence; but he proceeds to adduce, apparently only as a good story, the case of a man who told his friends "how, as he itinerated, he obviated a rural person, and interrogating him concerning the transitation of the time, and the demonstration of the passage, found him a mere simplician; whereas" (adds our author) "if in his true speech he had asked him, what was the clock, and which had been his way, his ignorance might of the simplician have been informed in both."

As an evidence of the great preponderance of Saxon in the present English language, it may be observed, that while we could write entire pages and chapters, without having resort to the use of a single word derived from any other language, it would be found impossible to compose a sentence of twenty words from which those of Saxon origin should be omitted. Of this the sentence just quoted affords an example.

The object of the writer was to frame an imaginary speech of words derived from the Latin; and although he makes his narrator speak of *itinerating* for walking, *obviating* for meeting, and *interrogating* for asking, and represents him as speaking of a *rural person* for a countryman, the *transitation* for the passing, of the time, the *demonstration of the passage* for the showing of the way, and of a *simplician* for a fool or a dunce, yet he can only substitute *concerning* for “about,” and is compelled, for all the other smaller but not unimportant words, to use Saxon, as in the case of the pronouns, the articles, the conjunctions, and the adverbs, occurring in the sentence.

I am not sure that an English-speaking Irish peasant, at the present day, would clearly understand a man inquiring of him concerning “the transitation of the time, and the demonstration of the passage;” but it is certain that in Ireland words derived from Latin are better understood and more generally used than by corresponding classes in England; and I may add, that the less educated class in Ireland speak better grammar than the corresponding class in England. Both these facts are to be accounted for by the circumstance, that the English language has been introduced into Ireland since its completion by the addition of words derived from the Latin and French, and that this was generally done by well-educated Englishmen;

while the peasantry in England speak their own language, as it was spoken by their Saxon ancestors, not improved in orthography or syntax by having been handed down by their "rude forefathers," from sire to son, through a succession, in too many cases, of illiterate generations.

In connexion with this part of our subject, it is interesting to observe the changes of the English language, in the use and pronunciation of certain words, as shown by a comparison between the different modes in which they are now used in England and in Ireland. It will be found that the use, and more especially the pronunciation, of many words, in respect of which our English neighbours accuse our countrymen of *Irishisms* and of a *brogue*, were the same in England, at the period of the general introduction of the language into this country, as now prevail in some cases in Ireland. The changes have been made in England, which have not been as yet universally adopted in Ireland. To some of these I shall now refer, in illustration of this remark; taking the words as I have chanced to find them in the works of Chaucer and Spenser; the former of whom lived in the fourteenth, and the latter in the sixteenth century.

The first "Irishism," as these are now called, to which I shall refer, is the word *kilt*. How often

is poor Paddy laughed at for this expression; and yet it will be found that Chaucer uses it for killed; and there is no reason, except fashion, why it should not be used as well as *spilt*. In like manner, Chaucer and Spenser have *holt* for "hold," and it, as well as "bolt," was spelt with *u*, as an illiterate Irishman would say he took a *hoult* of the *boult* of the *doore* (door). This latter word was anciently *dure*, meaning a *dure-fare*, or "thorough-fare." "Rush" is, in those old authors, *rish*; "risen," or raised, is *rise*; "rudder" is *rother*, like mother; "together" is *togither*; "nostrils" is *nosthrils*; "ask" is *axe*; and *axing* is the word used for a request; the preposition "by" is spelt *be*; "fodder" for cattle, from food, is written *fother*, and was doubtless pronounced like pother; *arrande* is the Saxon word for a message, now called "errand" (distinct from the Latin-derived *errant*, or wandering); "world," sometimes vulgarly pronounced as if a word of two syllables, means *whirled*, but has been shortened, like *hurl'd*, &c. *Drede* is "fear," and *afered* is "afraid," as used by the writers of the sixteenth century. "Sermon" is spelt *sarmon* in Chaucer's works. *Again*, and even *agin*, is used by the accomplished poets referred to for "against;" as is also *learn* for "teach," and *I seen* for "I saw;" while they likewise use a well-known word with Irishmen, *to swap* for exchange. A remarkable instance is the word

“starve.” An Irishman is laughed at for saying a man was *starved with the hunger*, as if it were a tautology. This arises from the word *starve* (formerly spelt *sterve*) having now come to signify to perish of hunger, only, whereas it originally meant, simply, to perish or die, whatever might have been the cause. Thus Chaucer tells of a man who “starved with hunger,” and relates how the Trojans “starved” through the stratagem of the wooden horse brought into the devoted city. And in some parts of England, as well as in Ireland, the peasantry still speak of a man being *starved with the cold*.

With respect to the mode of pronouncing words, we can only judge of this by poetry, and observing words that are made to rhyme. Now, in the poets to whom I have already referred, we find such rhymes as *creature* with “nature;” *treat* with “great;” “save” with *leave*; “break” with *bleak*, *speak*, and *weak*. In fact *ea* appears to have been commonly pronounced as *a*; and so it still continues to be in several words, for example, wear, bear, tear, rear, heart, hearth, and hearken, and, in like manner, *ei* in “heir” is pronounced as *air*. Nor can any sound reason be given why “weary” should not be pronounced *warey*, as well as “wear” *ware*; or why “speak” should not be *spake*, and “bleak” *blake*, and “weak” *wake*, as well as “great” *grate*, “heart”

hart, or as “break” is generally pronounced in England *brake*, and as every one calls a “beef-steak,” a *stake*.

It is observable that many of the words of this class were anciently written, as well as pronounced, with *a* instead of *e* or *ea*. Thus we find, in old authors, *kay* for key, *lay* for lea, and *bate* for beat. Others, again, now spelt with *ay* or *a* only, had formerly *ea*, as *slea* for “slay,” and *flea* for “flay;” and yet these words appear to have been always pronounced as they now are, in the same manner as words similarly spelt are still often pronounced in Ireland, as *play* and *say* for “plea” and “sea.” When *slea* was “slay” and *flea* “flay,” there is no reason to doubt that “plea” was *play*, and “sea” was *say*. Some such words are still given in dictionaries as spelt either way, as “fleaks” or “flakes” of snow, and to “flea” or “flay” the skin.

But we need not go back three centuries to find words made to rhyme, which would now be considered “Irishisms.” Pope, who wrote in the middle of the last century, makes “tea” to rhyme with *obey*; and it can be shewn that, within twenty years before his time, this beverage retained its French name, and was written *thè*, and pronounced accordingly. Pope has “weak” rhyming with *take*; also “retreat,” and “complete,” to rhyme with *great*. Some have considered this latter instance as affording a

proof that "great" was then pronounced as if spelt *greet*, rather than an evidence of "complete" having been *complate*. But in the same poem in which Pope has "retreat" and "complete" rhyming with *great*, he makes "state" and "rate" to rhyme with the same word. Now there can be no doubt as to the pronunciation of these words, and we find them frequently made to rhyme with "great." The poet describes man as

"Plac'd on this isthmus of a middle state,
A being darkly wise, and rudely great."

And he points out the true nobility of race,—

"But by your fathers' worth if your's you rate,
Count me those only who were good and great."

When we find in the same poem, the *Essay on Man*, the following couplet,—

"There, in the rich, the honour'd, fam'd, and great,
See the false scale of happiness *complete*"—

we are led to the conclusion that complete was pronounced *complate*; and it is to be remarked that, in the earlier editions of Pope's works, this word is spelt "*compleat*." The words "supreme" and "extreme" will, in like manner, be found spelt with *ea*, and without the final *e*, in books printed about a hundred years since, as "supream" and "extream," which, I doubt not,

were pronounced *suprame* and *extrame*. I have somewhere met with the observation, that about three centuries ago, such words as “clean” and “neat” were spelt *clane* and *nate*; but as I cannot recollect any authority for the remark, I will not speak positively on this point.

As to the pronunciation of words similarly spelt, other poets of the last century, as well as Pope, might be quoted, to show that words like those referred to, spelt with *ea*, and even with *e* only, were frequently, if not usually, pronounced as if written with *a* only.

Thus, Swift has the following:—“severe” to rhyme with *air*; “survey” with *tea*; “speak” with *break*; “dean” with *vein*; “deserve” with *starve*; “peace” with *pace*; “treat” with the French *tête-a-tête*; and many similar. Cowper, in his well-known lines, supposed to be spoken by Alexander Selkirk, has—

“I’m monarch of all I survey,
My right there is none to dispute;
From the centre all round to the *sea*,
I am lord of the fowl and the brute.”

And Lady Mary Wortley, referring to the Grecian Archipelago, has the following couplet:—

“Warmed with poetic transport, I survey
Th’ immortal islands and the well-known *sea*.”

It is scarcely necessary to remark that every English poet makes “wind” to rhyme with

“find,” “mind,” “bind,” &c., which, I think, is sufficient evidence as to its pronunciation, until it has come to be pronounced differently in prose from what it is in verse, in England. And I will venture to express a preference for the uniform mode of pronunciation more general in Ireland, as compared with that which, in prose, gives it a sound different from that of any other word spelt in a similar way, and resembling *sinn'd*, or the first syllable in “hinder,” to prevent.

It may, perhaps, be said that the foregoing examples of the broad pronunciation of *ea* and of *e*, like *a* in *far*, are rather evidences of carelessness on the part of the writers quoted, than proofs of the usual manner, in their time, of pronouncing the words adduced. But, to say nothing of the rashness of thus accusing such poets as Swift and Pope, it may be answered that no similar discrepancies, whether as the result of carelessness or poetic license, will be found in the case of other words as to the pronunciation of which there is no doubt. The word “see,” for example, will not be found as rhyme for *obey*, or *survey*; nor will “meet,” or “feet,” be made to rhyme with *state*, or *rate*. It is probable, however, that in the case of later examples, the pronunciation may have been in progress of change, and considered optional.

It is worthy of remark, as corroborating our view of the subject, that some words with

ea, and even with *e* only, are to this day pronounced as *a* broad. Thus, in many parts of England, the peasantry say *sarvant* for “servant;” and *clargy* for “clergy.” And amongst all classes, “clerk” and “serjeant” are pronounced as if written with *a* and not *e*; as also “bear” and “tear” (to rend) pronounced as *bare* and *tare*; and “bere” (for barley), and “were,” as if spelt *bare* and *ware*. Sheridan, in his Pronouncing Dictionary, has *marchant* for “merchant,” which would now be considered as vulgar as *sarvice* or *varmin*. The pronunciation of proper names is less liable to change than that of other words; and we find Berkeley, Derby, Berkshire, Hertfordshire, and others, pronounced as if written with *a* (broad) instead of *e*, in the first syllable.

Many words now spelt with *a* had formerly *e*, and I have no doubt that the orthography of such words came to be changed, in the course of time, to correspond with the pronunciation. Thus, “starve” was *sterve*; “star” was *sterre*; “dart” was *derte*; “dark” was *derke*; and the name of the “parson” of the parish was spelt like that of any other *person*. All these, I incline to think, were pronounced as they now are, even when spelt differently; as we find in the case of “heart” spelt *herte*, and yet made to rhyme with such words as “start,” “part,” and “smart.” And we find in Johnson’s Dictionary words of this class spelt indifferently with *a* and *e*, as

“threshing” or *thrashing*, “wreck” or *wrack*, “chew” or *chaw*; and “serge” was formerly *sarge*, as it is in French from which it is derived.

The reference to the word “speak” being pronounced as if it were *spake*, reminds me of a story told of an occurrence said to have taken place on the occasion of a dinner having been given in London, by the Speaker of the House of Commons, immediately after the passing of the Act of Union between England and Ireland, to which several members of the late Irish parliament, together with their ex-Speaker, were invited. A difficulty arose as to the way of distinguishing the two Speakers in addressing them; it having been determined, as a matter of courtesy, on that occasion, to continue his title to the Irish Speaker, not yet raised to the peerage. An English member, struck with the accent of some of the Irish guests, jocularly proposed to address the Irish Speaker as *Mr. Spaker*; upon which a somewhat hot-tempered Irishman of the party waxed so indignant, as considering it used in derision of his countrymen, that a serious quarrel appeared imminent, until a good-humoured Irish member present pacified his irascible fellow-countryman, by pointing out to him that the Englishman could have meant no offence, as he, doubtless, only intended to signify that the Irish Speaker’s functions had ceased, his office being at an end; and that, therefore, it was more

proper to describe him by the past tense, as "Mr. Spaker," that is, he who formerly *spake*.

There are other words, of which the pronunciation, not peculiar to Ireland, that is now thought vulgar, would not have been so considered formerly. Thus Shakspeare says:—

"Our wills and fates do so *contrāry* run."

And Spenser has:—

"Ne let *mischiēvous* witches with their charms."

And Milton:—

"O argument, *blasphēmous*, false, and proud."

The city of Rome was formerly pronounced, and still is by some, as if it were written *Room*; and the word "oblige" was pronounced in Pope's time as if spelt *obleege*. If this pronunciation, somewhat similar to that of "prestige," be now altogether discontinued, it has been so only within the last few years.

Instances might also be adduced, to show that phrases, which are now justly condemned as bad grammar, were not so considered formerly. Thus, "Bring me *them* books" is rather antiquated than bad English. The same remark applies to another incorrect mode of speaking, which we may sometimes hear; as if one said—"My brother and *me* went together to London." Before the conjunction "and" was substituted for

the imperative mood of the verb *ananad*, to add, as we have shown from Horne Tooke, the sentence would have been perfectly correct—"My brother, *add me*, went together to London." The substitution of the conjunction has become universal, but the consequent change of case in the second pronoun has not been adopted by those whose acquaintance with the rules of grammar is deficient.

In making the suggestions which I have offered for your consideration, as to the origin of the words, and of the method of pronunciation, to which I have referred, I hope it is unnecessary for me to say that I do not advocate the use of such words as *axe*, *kilt*, *ris*, *boult*, and *hoult*; nor justify the vulgar pronunciation of such words as *spake*, *plase*, *clane*, and *nate*, or *extrame*, *suprame*, and *complate*; nor do I recommend you to speak of a cup of *tay* as a *trate* when you are on the *say*, although, I believe, such would have been correct a hundred years ago.

My object has been only to account for such words and pronunciation; and to show that they are not mere corruptions introduced by the Irish, but that having been imported here by the English settlers of the sixteenth and seventeenth centuries,* they have not been changed for the

* I take no account of the settlement of the English in Ireland under Strongbow, in the twelfth century, because, so completely changed was the language in the interim, that those who

more modern use and pronunciation, as speedily as we hope they will be, in these days of increased facilities of intercourse between the two countries, and of mutually improved feelings of amity between her Majesty's subjects at both sides of the channel.

There is nothing more arbitrary than the pronunciation of words, and the fashions in dress, and no other rule than custom, and the usages of good society, can be applied to either; and to these we must conform, if we would avoid exposing ourselves to the charge of vulgarity or affectation.

Before leaving this part of our subject, I would remark that the English are the only people in Europe, who, in speaking or reading Latin, pronounce the first letter of the alphabet *a* as in *face*, all others pronouncing it broad as in *man*. And I must confess that I should be sorry to find our classical schools and colleges in Ireland adopting the English peculiarity in this respect.

The ancient Saxon pronunciation of the first letter of the alphabet was, most probably, as Johnson remarks, that which it has in many of our monosyllables, as in "all" and "wall," where it is pronounced as in *law* and *cause*. Many of these words were anciently written, as pronounced, with *u*, as *sault* and *waulk*; a form

came over in Queen Elizabeth's time, and the descendants of those who had come with Strongbow, could not understand each other, when they met in Ireland, in the sixteenth century.

still retained in “fault” and “vault.” This sound of the first letter is still almost universally retained in the rustic pronunciation, and in the northern dialects of England, as *maun* for “man,” and *haund* for “hand;” and so it is pronounced by the Scotch, who speak more pure Saxon than the English generally, as do also their descendants in the North of Ireland.

We shall here notice the Anglo-Saxon *prefixes* and *affixes*, that is, the particles forming the commencement and termination of words. Of the prefixes, we have *a*, signifying at, to, or on; as “afield,” at, or to the field; “afoot,” on foot; and “aboard,” on board. *Be*, as a prefix, is the verb to be, as “befriend,” be a friend to. *En* is to make, as “enable,” to make able; and this is sometimes written *em*, as “empower,” “embark.” *For* makes a negative, as “forbid,” to bid not, to prohibit. *Fore* is before, as “foretell,” to tell beforehand. *Mis* signifies not, or wrong, as “misconduct;” *out* is beyond or superiority, as “outlive,” “outrun;” *over* is above or beyond, as “overcharge,” “overflow;” *un* is not, as “unable.” *Up* is a motion upward, as “upstart;” also subversion, as “upset.” *With* is from or against, as “withdraw,” “withstand.”

The most important of the English affixes are, *en*, signifying to make, or made of, as “blacken,” to make black, “wooden,” made of wood; *ess* is the feminine termination of nouns, as “lioness;”

ful means full of, as in "hopeful;" *head* or *hood* denotes a state or degree, as "Godhead," "manhood," *Ish* implies belonging to, as "boyish;" *kin* is a diminutive affix, meaning *akin* to, or like, as "lambkin;" *less* denotes privation, and may be expressed by prefixing the preposition *without*, as "hopeless," without hope, "careless," without care. *Like* or *ly* denotes likeness, as "godlike," or "godly." "Worldly" was anciently "worldlike." *Ness* denotes the prominent character or quality, as "goodness," "greatness." *Rick* and *wick* denote rule or authority, as "bishopric," "bailiwick;" and *dom* has the same meaning, as "kingdom." *Ship* signifies office, state, or condition, as "lordship," "friendship;" and is derived from *shape* or form, as "landscape," for *landshape*. The term "*ship-shape*" means shaped in proper form and order. *Some* denotes some of, or in some degree, as "quarrelsome." *Tide* denotes time, as "noontide." *Ward* means turned to, or in the direction of, as "homeward," "backward." Chaucer has "*Canterburyward*," to express going towards Canterbury. *Y*, as an affix, implies having, or, abounding in, as "stony," "wealthy," "healthy."

There are many other prefixes and affixes used in the formation of English words, but, being derived from Latin and Greek, it does not come within our present purpose to notice them. For these, I would refer you to Professor Sulli-

van's admirable Dictionary, used in the Irish National Schools.

The derivation of titles of honour, and of office and dignity, of Saxon origin, forms an interesting part of our subject, to which, however, I cannot refer more than very briefly. "King" (*cyning*), is the first of such titles, attached to the highest office in the realm. This is derived from *cun*, or *cyn*, which meant "valiant," and *ing*, a particle, signifying the endowment of a quality. The king meant the most valiant; as such, at the commencement of monarchies, became the heads or chiefs of the people. Of this, the feminine was *cuningina*, contracted to "queen." The only title of nobility now continued in England, derived from the Saxon, is that of "earl," compounded of *ear*, meaning honour, and *ethel*, or *el*, noble, or worthy; but as the Saxons had no feminine for earl, the lady of this noble derives her title of "countess" from that of the wife of the Norman count, from which latter title we have the "viscount," or vice-count.

The more general title of "lord," which was formerly not confined to the members of the peerage,* was originally *laford* or *leaford*, the *altorder* or provider of bread for his household,

* The title of lord still extends beyond the peerage, as to the Lords of the Treasury, of the Council, and of the Admiralty, and the Lords Justices of Ireland; as also to the Irish Lord Chancellor, the Lord Advocate of Scotland, and the Scotch judges.

leaf, or *laf*, being another word for bread, from which we have "loaf." "Lady" is a contraction for *leafdian*, the dispenser of bread; the lord, as head of the family, provided the bread which was dealt out by the lady of the house. Such was the rule of the Anglo-Saxon households; from which province of the lady came the custom, peculiar to England, of the wife sitting at the head of the table, and carving for the family and guests, while the husband sat at the foot, near the servants, to give orders for providing the food, as required, which was placed in reserve, on the table or board set at his side of the room, and hence called the "sideboard." Which custom of the lady sitting at the head of the table, is stated by the writer of the seventeenth century to whom I have already referred, to have been a matter of no little surprise to the French of his time; but now-a-days French cookery has to a great extent superseded carving, and Continental fashions have put the lady of the house altogether "to one side" of the table.

The title "steward," anciently *sted-ward*, meant the keeper of the place;* as *hold-wara* was the keeper of the hold or castle. This latter word

* Similar to "Steward" is the Dutch *Stadholder*, and the French, *Lieutenant*. This latter word is described by Verstegan as being pronounced in England, *Liftenant*, as we still sometimes hear it very vulgarly called in Ireland.

is no longer in use in its primary meaning; but as the office of *Steward* gave a name to the royal race of Stuart, so from *Holdward* is derived the name of one of the most honourable houses in England, borne by the noble families who inherit "the blood of all the Howards;" and of these by that of the present Lord Lieutenant of Ireland, who has recently done us the honour of becoming the Patron of our Mechanics' Institute in Waterford; and who adorns an illustrious name by his public and private virtues, and in nothing more gracefully than in meeting the people in the halls of the Mechanics' Institutes, contributing to their instruction, and to the elevation of their minds, by popular lectures on the cultivation of taste in poetry, and in support of the cause of intellectual progress and improvement.

The honourable title of "mayor" is usually attributed to Norman origin, as derived from the Latin *major*, the greater; but although the words are similar, it appears much more probable that it is derived from a Saxon word, as are the names of the other city dignitaries, or, to use Saxon epithets, *borough worthies*, as sheriff, alderman, boroughreeve, bailiff, constable, as also the wards, the bailiwicks, the guilds, the towns, and the boroughs. *Meer* is a name in general use amongst all the nations who speak the Teutonic tongue, signifying

power or authority with dignity, and is derived from the old verb *maye*, to be able, which is still used as an auxiliary verb. Thus, *mynheer* is the German title corresponding to *monsieur* in French, and to *mister*, or ~~master~~, in English. The “mayor,”—anciently written *meyer*, and *meier* as it is now in German and Dutch, and in French, *maire*,—is derived from the ancient Teutonic, and signifies the man of power and authority in the city; he is the *mayer*, or man of might, who may use authority within his jurisdiction.

I have already observed, that “sheriff,” anciently spelt *shereve*, and in Chaucer *shiregereve* (like landgrave), means the keeper of the shire, *reeve* meaning a keeper or guardian; hence also *boroughreeve* and *portreeve*, the word *port* in the Teutonic signifying a walled town. The titles, “bailiff” and “baillie,” have been supposed to be derived from the French; but they would appear to be of the same origin as the word *bail*, which means protection. The “baillie” is an officer well known in Scotland, who is the keeper or protector of the peace within his *bailiwick*. The “bailiff” takes men under his safe keeping; and when a man gets “bail,” or, as it is sometimes said, is “bailed,” he obtains protection from arrest.

The title of “alderman” is generally described as signifying *older man*; but I think incorrectly.

In the first place, the comparative of old is not *alder*, but “older,” or “elder;” and in the next place, there is no evidence to show that the persons elected to this office were chosen for their age. The true meaning of alderman is, “of *all the men* chief,” he being the first in the council after the mayor.

That this is the meaning of the prefix *alder*, we have abundant evidence in Chaucer, who has “alderearst” (for alderfirst), “alderbest,” “aldermost,” “alderlast,” “alderlivest,” “aldersconist” (for alderfairest), and “aldereldest,” to describe severally, in the strongest superlative, the first, best, chiefest, last, dearest, fairest, and eldest, of all those referred to in the context.*

We also find *alder* in composition with nouns as well as with adjectives, as in the case of the word “alderman” itself. Thus Chaucer represents the “host of the Tabert” as proposing for the best narrator of the “Canterbury Tales,” that he “shall have a supper at our *aldercost*,” which may mean at his chief cost, or the best of his entertainments; or, as the glossary has it, “at our common cost”—the cost of *all the company*.

* “Emong his sonnes all, there was one,
That *aldermost* he loved of everych one.”

Legende of Good Women.

“For him, alas! she loved *alderbest*.”

The Booke of the Dutchesse.

“My *alderlivest* lord, and brother dear.”

Troilus and Creseide.

Again, on setting out in the morning, it is arranged that the host himself shall lead the way, as their "aldercock," that is, *of all—the cock*, the leader of the party, or *cock of the walk*, in the same sense as in the "Spectator" the "cock of the club" is a title implying influence and leadership.

I think it will thus be seen that *alder*, used as a prefix, either to adjectives or nouns, did not mean "elder." The word "aldereldest," to describe the eldest son, is sufficient to prove that such is not its signification. But we may adduce other evidence to show that it meant pre-eminence. This will appear by observing the more ancient application of the name "alderman," which was, in the days of the early Saxons, the highest title of honour next to the king himself. The "Alderman of all England" was, as we learn from Rapin, the first subject in the realm, corresponding to a Grand Justiciary. Other aldermen, or "ealdermen," were governors of counties, from which they came to be called *Earls*. In the Saxon Psalter, "the princes of Judah and their captains" are called the "Aldermannum of Judah and heretogan heare." This latter title corresponds with the "Duke," from the Latin *dux*, a leader, and meant the leader of an army: *here* signifying war, or an army, and *togan* to lead. Hengist and Horsa, the first leaders of the Saxons into Britain, are called "Heretogan," and the Dutch for duke is *hertogh*.

This explanation of the word "alder," meaning the chief or first of all, renders intelligible the names of two churches in the city of London. "Aldermary" Church meant the church dedicated to St. Mary, the first or chief of all women, in allusion to that which was said to the Virgin at the annunciation, "Blessed art thou among women;" and thus it corresponds with the various churches of *St. Maria Maggiore* on the Continent, and *Great St. Mary's* in Oxford. "Aldermanbury" parish was probably the *burg*, a Saxon word for a dwelling place, of the first and principal citizens, or the church may have been the place of their burial, as Bury St. Edmund's in Suffolk was called after Edmund, the Saxon king and martyr buried there.* "Aldergate" in London was doubtless at one time the principal of *all the gates*; as the "aldermen" were the chief of *all the men*, in the city. It is to be observed that for *alder* it is sometimes written *alther*, *der* being the German for "the," as it also was the Saxon.

A "knight," in Saxon *cnyht*, meant a servant or follower, and was from an early period used as a title of honour, and applied to the king's body guard; and from the mounted knights is derived *Knight-rider street* in London. Anciently in

* We find also the towns of Alderbury, Alderford, Alderley, Alderton, Aldermaston, Alderminster, and Aldershott, and the Isle of Alderney.

Saxon, a disciple or pupil was called a *leorning cnyht*; and in the Netherlands a *lear knight* is the same as an apprentice, that is, a learner who serves his master. Members of the House of Commons are styled "knights of the shire," although not knights in the ordinary acceptation of the term; but they are the servants of their constituents, and elected to "serve" in Parliament. Horne Tooke, who is fond of tracing nouns, as well as conjunctions, adverbs, and prepositions to the past participle of verbs, supposes *cnyht* to be that part of the verb *cnyttan*, to join or unite, signifying what would now be called an *attaché*—one of the king's companions.

A *warder* is another name for *guardian*. The Normans always changed *w* into *g*, there being no such letter as *w* in French; and thus the French *Gualles* and *Corngualles* for Wales and Cornwall, as also *guerre* for war. *Constable* meant *cynings* (or king's) *stable*, being a hybrid word compounded of Saxon and French, and signifying the king's support. The Lord High Constable is an ancient officer of the Crown, first created by William the Conqueror. The humblest "constable" is, at this day, the keeper or protector of the queen's peace.

The last branch of our subject is the derivation of proper names, peculiar to the English and to other nations of Teutonic origin; but to which we can only refer very briefly.

Albert signifies *nobly and well advised*, or one who gives good advice; and fully is the signification of the name realized in the Royal Consort of our gracious Queen, whose own name, VICTORIA, I need not tell you, is the Latin for *Victory*. May it ever prove a name of good omen! Edmond means *the mouth of truth*. Edward and Edgar, *a keeper of his word*. Gertrude is *all truth*. Leonard signifies a *lion's heart*. Bernard, a *bear's heart*. Richard, a *rich* or bountiful *heart*. Everard, a *boar's heart*. Lambert, a *lamb's heart*. Godhart, a *good heart*. Manhard or Harman, a *man's heart*, or a *man of heart*; and Gerard means *all heart*.

William is a very ancient proper name, the origin of which may be traced to a period anterior to the arrival of the Saxons in Britain, having been introduced at the time of the wars of the Romans with the ancient Germans. The leaders of the Romans wore gilt helmets, and when a German warrior overcame and killed one of those well-armed captains, the gilded helmet was taken off the slain enemy, and proudly placed on the head of the victor, who was thenceforward honoured with the title of *Gild-helme*, which afterwards became a Christian name, at first bestowed upon the son of a gilt-helmeted warrior; and, as many other names with the Saxons commenced with "*will*," this was easily, by wrong pronunciation, brought to *Willhelme*, and then shortened

to William ; but for a female name, probably first given to the wife or daughter of the warrior, it is spelt *Wilhelmina*. Among the Franks, it kept the name of *Guildhelme*, and with their descendants, the French, it first became *Guilhæume*, and since came to be *Guillaume*, and with the Latins, *Guilielmus*.

Walter was originally the title of an officer, rather than a proper name. It signified one who had a charge or command in a forest, like the wood-ranger; *walt* or *wold* being the Saxon for a forest, from which we have the present designation, *wood*. Winfred signifies *win peace*, an obtainer of concord; and Winnefred, originally *Winnefreda*, is the feminine, with the same meaning. Wilfred was one who *willed peace*. Segismund meant *the mouth of victory*, being the relater of victories for the encouragement of others. The etymology of Rosamond is *rose mouth*, a name given to a fair maiden for the colour of her lips, or, what was still better, the sweetness of her words. Robert meant *disposed to rest*; and Roger, originally Rogard, *the keeper of rest* or peace. Osmond was the spokesman of the family, *os* being the house, and *mond* the mouth. Oswald, or Osweald, was the *ruler* or *provider for the wealth* or prosperity of his house. Raymond was *rein-mund*, meaning *pure mouth*. Mathilde, now Matilda, was anciently *mead-healt*, that is, *a maiden champion*. Harold, from

here-healt, signified a champion of the army; hence the "herald" who carried the challenge of the champion. Hugh was originally Heughe, and with some nations it is Hugo; it means *joy* or *gladness*, and Hubert, a *joyful heart*. Humphrey was anciently Humfrid, or Homefred, signifying *home peace*, or domestic quietness. Henry meant a *possessor of wealth*, from *han*, still used in some parts of England for *have*, and *ryc*, signifying riches; this latter word also signified *possession*, and was added to an office, to describe the extent of the office-bearer's jurisdiction, as "bishopric," "bailiwick." Godfrey, or Geoffrey, signifies *good peace*; Alfred means *all peace*; and Frederic, *rich in peace* or friendship. Francis, originally Franc, is *free*, and Lanfranc, *free of the land*.

El, and *edel*, or *ethel*, signified noble. Thus Ethelbald means *noble-bold*, or valiant; Ethelbert, *nobly-advised*. Ethelbard or Ethelward was a *keeper of nobility*; Ethelwin, a *winner of nobility*, one who obtained honour by his merits. Baldwin was a *bold winner*. The word *winne* also meant *beloved*, and hence Allen, or Allwine, a Christian name, was *beloved of all*. Bede or *bead* is the Saxon for prayer, and it is supposed that the parents of Venerable *Bede*, in giving him this Christian name presaged his singular piety and devotion. The name Charles has undergone several alterations. It signifies *all noble*. It

was at first *Gar-edel*; *gar*, as before observed, being *all*, and *edel*, as we have just remarked, being *noble*. This was abbreviated into *Careal*, the *g* changed to *c* as in *carouse*, and *eal* put for *edel*. In Latin, *Careal* was written *Carolus*, and in modern English, Charles. Cuthbert means of *good understanding*; the word *cuth* signifying knowledge, as *uncouth* is unknown or strange; and *bert*, as in Albert, is well-advised.

Dunstan was a name signifying *stability* or constancy, from *dun* a hill, and *stane*, since changed to "stone." Hence Dunstan meant a mountain-stone, or *rock*, similar to Peter from the Latin. Herbert signified *well advised as to the condition of an army*; the word *here* being the Saxon for an army. Leopold is *keeper of peace*, or *amity*; from *leof*, now changed to *love*, and *hold* to keep. From Leofhold it was changed to Leophold, and Leopold, for the sake of euphony. Roderick was originally *Raderic*, that is, *rich in counsel*, the word *read* signifying counsel, and *ric*, rich. Rodolph, anciently *Radolphe*, is derived from *read*, counsel, and *olph*, which signified help. This name is now contracted to Ralph. A similar old name, Randolph, was originally *Reindulphe*, that is, *pure help*, or sincere assistance, *rein* signifying pure, and *ulphe* or *olph*, help or aid.

So much for Christian names. Surnames were gradually introduced for distinction of fa-

milies, and at first began by calling the son after the father's name, with the addition of a word to signify *son*, or *of*. Thus the ancient Celts, in Scotland and Ireland, had *Mac* or *Mc* and *O'*, and the Welsh *Ap*, while through the Normans or Franks came *Fitz*, a corruption of the French *filz*, a son. These were *prefixed* to the Christian name of the father, as MacDonald, M'Mahon, O'Connell, Apjohn, Fitzjames, and Fitzgerald. But the Saxons *affixed* the word *son* for a similar purpose: hence all names ending thus are of Saxon or English origin, as Johnson and Jackson, Adamson, Thompson, Edmundson, Richardson, Jamieson, Robertson, Williamson, &c. In many cases the word is contracted by dropping the two final letters: thus we have Adams, Peters, Andrews, Roberts, Williams.

In process of time the place of residence came to be added to the name of the proprietor, and thus a new set of surnames was formed: and to this circumstance we may trace such names as Wood, Hill, Field, Green, Brook, Ford, Moore, Meadows, Hall, Mills, Bridge, and Church. These were originally: John, of the wood; William, at the hill; Edward, by the bridge, &c. Others are not so plain; for example, names ending in *ton* (as Newton, Stapleton, Littleton), which is a word derived from *tune*, a fenced or enclosed place, originally in the country, from which we have *town-lands*. Hence also boroughs,

when walled in, were called *towns*. Some families settled near a *cliff* by the sea-side, and took such names as Radcliffe, or, as it is still found in the name of a church in Bristol, Redcliff; and Clifford, from a ford under a cliff. *Clough* was a slope on the side of a hill covered with trees, and *Colclough* meant the *cool* shady slope. *Combe* was a field of hilly ground; *Cote* was, like cottage from the French, a small house; a *Croft* was a small plot of ground; *Dale* and *Den* the same as the word valley which we have from the French; *Dun* was a hill, and *ey* a river; *Ham*, a home, originally a place of shelter; *Oke* was an oak tree; *Ley* signified ground lying uncultivated, hence *lea land* meant the land lying *egle* or idle. *Port*, although similar to the word describing a harbour, from the Latin *porta*, a gate, was a Saxon word signifying a walled town. The meaning of "pool," "well," "tree," "roof," and "land" are obvious. A *shaw* meant a shade of trees, and was also applied to any place of shelter; *Sted* and *stow* signified a place; *Stock* meant a staff; *Thorp* was the Saxon for a village; *Worth*, anciently *wearth* and *weard*, was a place between two rivers, and *weirs* in rivers still retain the name. A *wyc* was a place of refuge or retreat.

Proper names of towns and places, as well as of families, in England, may be found to end in each of the Saxon words which I have now enumerated, having reference to their original situa-

tion or history. In Ireland, we have remains of the words in surnames of families who have settled in this country ; but not in the names of towns, as in these the old Irish names were usually retained. Even *Waterford*, which sounds so like Saxon, is of Danish origin; from *Vader Fiord*, the “ford of the father,” or of Odin, a Scandinavian deity. Owing to the similarity of the two languages, it was easily changed into *water ford*; but one never heard of a ford, meaning a shallow part of a river, so called. We find in Ireland Swineford, and in England Oxford, Watford (or the ford of the *walt* or wood), and Knutsford, or Canute’s ford; but to describe a ford as one of *water* would be a tautology.

The derivation of names from various trades and occupations, is very obvious, as Smith, Tailor, Fisher, Mason, Wright, which last signifies a workman, as “wheelwright,” from an obsolete verb, of which we now have only the past tense *wrought*, did work. Such names as Bishop, Dean (formerly *Deane*), Archdeacon, Chancellor, &c., owe their origin to the founder of the family having filled the offices indicated. The name of Butler is derived from the office of Chief Butler of Ireland, having been attached to the noble house of Ormond, the chief family of the name.

Surnames were adopted by some, or, where not complimentary, were more probably given

to them by their neighbours, from birds, beasts, and fish, in allusion to some resemblance to those animals in their manner or disposition.

Of such are Lion, Wolf, Fox, Hare, Bull, Hind, Hart, and Lamb, from those several quadrupeds; while from birds, we have Peacocke, Drake, Swan, Heron, Woodcock, Pigeon, Sparrow, Crow, and Hawk; and from fishes, Roche, Spratt, Whale, and Salmon. Others derived their names from the colour of their hair, or their complexion, as Black, White, Scarlet (for *red*), Brown and Grey; and some from other personal characteristics, as Long, Short, Little, Low, Thin (anciently *thinne*), Strong, Bold, and Armstrong, which last name, in the case of a well-known seal engraver in London, is “Strongi’th’arm.”

Although I fear that I may have already trespassed at too great length on your attention, I am desirous to add a few observations as to the expressive character of the English tongue, and in reference to the extent to which words derived from the Anglo-Saxon are found to prevail in the composition of the language.

I have before remarked, that the Greek was, perhaps, the most perfect language ever spoken amongst mankind. One of the characteristic beauties of that language consisted in the admirable manner in which the sound was often suited

to the sense. Now this feature may, I think, be traced in the English language, and might be illustrated by numerous references to the best writers, both in prose and verse. I shall, however, confine myself to two examples, taken from a single poem, where words of Saxon origin convey a lively representation of the scenes which they are employed to describe.

The Poem to which I refer is Gray's well-known *Elegy written in a country Church-yard*. What can be more expressive than the first verse—

“The Curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me !”

Here there is only one word, “parting” (besides the Norman *curfew*), which is not pure Saxon. Observe how the words suit the sense, especially in the third line. You may see the man, wearied with the day's labour, trudging home, through the ground broken by his own plough—*plodding his weary way*. But there is one word to relieve the appropriate monotony of the line,—sweet both in sound and sense; and as you hear that it is *homeward* that the weary man is now at eventide retracing his steps, you may perceive the smile on that toil-worn face, as he already sees by anticipation

the “blazing hearth,” with “the busy housewife,” and the “children” who—

“..... run to lisp their sire’s return,
And climb his knees the envied kiss to share.”

Take another verse of this beautiful poem:—

“Beneath those rugged elms, that yew tree’s shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.”

Here we have every word Saxon, with the exception of “cell” for *grave*; and how is it possible for words better to convey the picture of the secluded country churchyard, with the old gnarled elms around, and the solitary yew,* beneath whose dark shadows you may see the simple graves of the rustics, formed of the green sod, and rising in little hillocks, gradually “mouldering” away under the droppings from the trees.†

With reference to the preponderance which words of Anglo-Saxon origin bear to all others

* From the branches of the yew the Saxons made their bows; and this tree being, consequently, of great value, it was planted in the churchyard, where it had liberty to extend its branches, and, as public property, enjoyed the protection of the parish authorities.

† It would have been easy to multiply examples of the accordance between the sound and the sense, in other poems of a descriptive character; but the above were selected as being most generally known.

in the English language, it has been stated by a good authority on the subject, that if we “suppose the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin (including, of course, the Latin which has come to us through the French), five would be Greek; we should thus have assigned ninety-five parts, leaving the other five, perhaps too large a residue, to be divided among all the other languages from which we have adopted isolated words.”* For example, a few from the Hebrew, belonging, mostly, to religious matters, and some from Arabic, relating to arithmetic† and astronomy. But not only is the proportion of Saxon words thus shown to be above one-half of the whole in the language, but these words, being of primary necessity, are used much more frequently.

Following up this suggestion, I have referred to some well-known authors, with a view to ascertain the proportion between Saxon words and those of foreign derivation, and the result of such examination is very interesting and remarkable. It will be found that in “Gray’s Elegy in

* *English: Past and Present. Five Lectures.* By the Rev. R. C. TRENCH, B.D.

† The numerals, one, two, three, once, twice, thrice, &c., are of Saxon origin; but the rules of arithmetic are from Latin, as, addition, subtraction, multiplication, division, &c.; while algebra, cypher, &c., are Arabic.

a Country Churchyard," already referred to, not more, on an average, than two words in each verse of four lines (of which there are thirty-two in that beautiful poem) are derived from Latin or French, while three of the verses are composed altogether of Saxon words.

In Cowper's "Diverting History of John Gilpin," comprising sixty-three verses of four lines each, the proportion of Saxon is still greater, the number of words of other origin averaging little more than one to each verse, or about three or four in the hundred.

In Hamlet's advice to the players, Shakspeare has not more than one-tenth out of about 1,000 words, which are not pure Saxon. This is in prose. To take an example in poetry from the same play; in Hamlet's soliloquy, "*To be, or not to be, that is the question,*" the proportion is about the same, namely, ten in the hundred not Saxon.

In the "L'Allegro" of Milton, consisting of 151 lines, and containing nearly one thousand words, there are not more than thirty derived from Latin and French, the Saxon words being in the large proportion of ninety-seven to the hundred. This is the more remarkable, as Milton was Latin Secretary to the Council of State, during the Commonwealth, at a time when correspondence with foreign nations was carried on in Latin, and he was considered the best writer and speaker of that language in England.

The preponderance of Saxon in all Sir Walter Scott's works, whether in prose or poetry, is very striking. Let one example suffice, which I select, because it is so well known, although many other stanzas might be found still more purely Saxon.*

I take it from the commencement of the sixth canto of the "Lay of the Last Minstrel."

"Breathes there the man with soul so dead,
Who never to himself hath said :
This is my own, my *native* land !
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a *foreign* strand !
If such there breathe, go, mark him well ;
For him no *minstrel* raptures swell ;
High though his *titles*, proud his name,
Boundless his wealth as wish can claim,
Despite those *titles*, *power*, and *pelf*,
The wretch, *concentred* all in self,
Living, shall *forfeit* fair *renown*,
And, *doubly* dying, shall go down
To the *vile* dust from whence he sprung,
Unwept, *unhonour'd*, and unsung."

Here are only twelve words, (including the hybrid, compounded of the prefix *un* and the Latin-derived *honoured*), not of Saxon origin, in

* See, especially, the various songs or ballads introduced in Scott's poetic tales; for example, Wilfrid's song in "Rokeby," "O Lady, twine no wreath for me." See, also, the Lady Heron's *Lochinvar*, in "Marmion."

sixteen lines, containing upwards of one hundred words.*

It will be found, as a general rule, that, in the best English poetry, the Saxon bears a very large proportion, as compared with words derived from other sources. Take, for example, a passage from Pope's "Essay on Man," which I quoted in a lecture on "Popular Education," delivered to this Institute two years ago:—

"All are but *parts* of one *stupendous* whole,
Whose body *Nature* is, and God the soul :
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' *etherial* frame—
Warms in the sun, refreshes in the *breeze*,
Glow's in the stars, and blossoms in the trees,
Lives through all life, *extends* thro' all *extent*,
Spreads *undivided*, *operates* unspent ;
Breathes in our soul, *informs* our *mortal part*,
As full, as *perfect*, in a hair as heart ;
As full, as *perfect*, in *vile* man that mourns,
As the rapt *seraph* that *adores* and burns :—
To Him, no high, no low, no great, no small ;
He fills, he bounds, connects, and *equals* all."

In these fourteen lines, there are little more than as many words, which may not be traced to Anglo-Saxon origin. The word "connect,"

* The words of foreign derivation, in the above and following quotations, are distinguished by *italics*. It may, perhaps, be thought that the words *rapture* and *despite* are of foreign origin ; but Tooke derives the Latin *rapere* from the Anglo-Saxon *reafian*, to tear away (*to bereave*) ; and *despite* appears to be more properly derived from the Saxon, *Spætan*, to spit, than from Latin.—See "Richardson's Dictionary," *in verb*.

although similar to the Latin *connectere*, may be traced to the verb *cnittan* or *nictan*, to “knit,” the Anglo-Saxon thus supplying the root.*

The exact proportion of a word to the line, or about one-eighth of the whole, not Saxon, will be found in the following extract from the same poem:—

“O happiness! our being’s end and *aim*;
 Good, *pleasure*, ease, *content*! whate’er thy name,
 That something still which *prompts* the *eternal* sigh,
 For which we bear to live, or dare to die,
 Which still so near us, yet beyond us lies,
 O’er-looked, seen *double*, by the fools and wise.”

It is, however, to be borne in mind, that the age of Pope was not remarkable for the simplicity of style which leads to the adoption of Saxon, rather than of borrowed words.

One short poem of Lord Byron’s will serve to show that the English tongue, as derived from the Anglo-Saxon, is sufficient to convey, in the most beautiful and appropriate language, the thoughts of the poet.

The subject of the poem to which I refer is, *The Destruction of Sennacherib*.

“The Assyrian came down like the wolf on the fold,
 And his *cohorts* were gleaming in *purple* and gold;
 And the sheen of their spears was like stars on the sea,
 When the blue wave rolls nightly on deep Gallilee.

“Like the leaves of the *forest* when summer is green,
 That *host* with their banners at sunset was seen;
 Like the leaves of the *forest* when *autumn* hath blown,
 That *host* on the morrow lay wither’d and strown.

* Horne Tooke, vol. ii. 300.

“ For the *angel* of death spread his wings on the blast,
And breath'd on the face of the foe as he pass'd ;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heav'd, and for ever grew still.

“ And there lay the steed, with his nostril all wide,
But through it there roll'd not the breath of his pride ;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

“ And there lay the rider, *distorted* and *pale*,
With the dew on his brow, and the rust on his *mail* ;
And the tents were all *silent*, the banners alone,
The lances unlifted, the trumpet unblown.

“ And the widows of Ashur are loud in their wail,
And the *idols* are broke in the *temple* of Baal ;
And the might of the Gentile, unsmote by the sword,
Hath melted, like snow, in the glance of the Lord.”

There may be some doubt as to the origin of the words *banner*, *lance*, *trumpet*, *roll*, *pass*, and *glance*; but even if these six be added, it will be found that in the six verses, of four lines to each verse, the number of words not of Anglo-Saxon derivation does not average more than three to each verse, or about one word in every twelve of the entire poem.

The preponderance of words of Saxon origin might be exemplified, did the limits of this lecture permit, by quotations from other poets (as well as from some of our best prose writers), especially from Southey, Moore, Wordsworth, and, perhaps, most of all, from the present Poet-laureat, Tennyson, who has entire pieces with scarcely a word derived from any other language.

In further illustration of the remarks which I made in my former lecture, as to the preponderance of monosyllables in pure English, and the practicability of writing whole chapters of words of Saxon origin exclusively, I may adduce the fact that the Rev. Mr. Dalton, of Tramore, a member of this Institute, and a liberal contributor to our library, is the author of two little volumes on religious subjects, comprising about one hundred pages each, consisting exclusively of words of one syllable, and I need scarcely add, almost all of Saxon origin.

As a contrast to the examples before quoted, permit me to read two or three sentences from Dr. Samuel Johnson, who delighted in ponderous polysyllables, and in hard and learned words derived from Latin. Treating of *Discontent*, as the common lot of mankind, this great moralist thus expresses himself:—

“Such is the emptiness of *human* enjoyment, that we are always *impatient* of the *present*. *Attainment* is followed by *neglect*, and *possession* by *disgust*. Few *moments* are more *pleasing* than those in which the mind is *concerting measures* for a new undertaking. From the first *hint* that wakens the *fancy* to the *hour* of *actual execution*, all is *improvement* and *progress*, *triumph* and *felicity*. Every *hour* brings *additions* to the *original scheme*, *suggests* some new *expedient* to *secure success*, or *discovers consequential advantages* not hitherto foreseen. While *preparations* are made and *materials accumulated*, day glides after day through *Elysian prospects*, and the heart dances to the song of *joy*.”

Here, out of one hundred and nine words, we

find thirty-three from Latin, two from French, and two from Greek, making thirty-seven, out of one hundred and nine words, of foreign derivation.

The result of a comparison between the styles of Milton and Johnson is, that while the former has not more than *three* words to the hundred not of Saxon origin, in the writings of the latter will be found not less than *thirty-three* in every hundred, or one-third of the entire, of Latin derivation. In fact, Dr. Johnson was desirous to form a new style; which, however, notwithstanding our veneration for that great man, will be found heavy, turgid, and monotonous.* The value of his matter alone prevents his manner from being intolerable.

Let it not be thought, however, that I would deprecate the use of words of Latin derivation, altogether. On the contrary, there can be no doubt that the English language has been embellished and improved, by the addition of words adopted from the harmonious and comprehensive languages of ancient Greece and Rome. Amongst other advantages derived from such borrowed words, is the convenience of synonyms hereby supplied, by the use of which tautology is avoided. It is against the abuse, and not against the moderate and judicious use, of such adopted words, that we protest. And I think it will be

* "I own I like not Johnson's turgid style."—*Pindar*.

found, that the writers and speakers who charm us most are those who approach nearer to Milton's proportion of one-thirtieth of such words, than to Johnson's proportion of one-third.

In the use of language, and the method of speaking, as in dress and manners, the more simple and natural will be found to be the more pleasing and attractive. The object of a writer or speaker should be to convey his ideas in the clearest and most convincing manner; and this end will be best attained by the use of a simple style, and through the medium of clear and intelligible language, with which the reader or hearer is thoroughly acquainted. And this is especially true with reference to a writer or speaker who is desirous to instruct and influence the humbler classes, and people of plain business habits. In order to reach these, it is a great mistake to suppose that it is necessary to be vulgar. I believe that the purest writers will be best understood, even by those who have not enjoyed the fullest advantages of education; and that the true course for a writer or speaker to adopt is, always to keep in view the instruction of the humbler class of his readers or hearers. And if he succeed in conveying to these the ideas which he desires to communicate, in a clear and intelligible manner, he may be assured that he will, at the same time, not only be understood, as a matter of course, by those who are better in-

formed, but will both satisfy and please the more educated class who themselves possess good taste, and can appreciate what is at once the most agreeable and the most instructive.

With a view to these results, I think it will be found that the Anglo-Saxon language is the best fitted for our purpose; and that, without rejecting altogether the additions made, from time to time, by the introduction of words derived from other nations, we shall find our own English to be a language well suited to a great and enlightened people, desirous to convey the expression of their opinions with the "plainness of speech" which becomes free citizens and honest men.

This noble language is now spoken by upwards of sixty millions of the human race, or about one-twelfth of the entire population of the earth. Let us hope that it may always be the language of freemen, and that it may ever continue to be the medium of conveying civilization, science, and religion, with all their accompanying blessings, to the people of every region and clime where its sounds are heard, throughout the habitable globe.

INDEX TO WORDS.

	PAGE.		PAGE.
Aboard,	43	Arm,	56
Abode,	52	Arrande,	76
Adrift,	43	Asleep,	43
Afeard,	76	Asunder,	43
Aft,	42	Atone,	43
After,	42	Atonement,	43
Against,	49	Atthree,	43
Aghast,	29, 43	Attwo,	43
Agin,	76	Aught,	43
Ago,	43	Awhile,	43
Alderbest,	93	Axe,	76
Aldercock,	94	Aye,	43
Aldercost,	93	Babbler,	5
Aldereldest,	93	Bacon,	14
Alderfairest,	93	Bailif,	92
Alderfirst,	93	Baillie,	92
Alderlast,	93	Bairn,	64
Alderslivest,	34, 93	Bait,	41
Alderman,	93	Balk,	41
Aldermost,	93	Ballast,	45
Alive,	43	Bar,	35
Almanac,	19	Barn,	45
Aloft,	43	Bat,	60
Alone,	43	Bay,	31
Along,	49	Beam,	40
Amaze,	50	Bedstead,	65
Amazement,	50	Beef,	13
Amidst,	49	Behind,	37
Among,	49	Bell,	41
An,	47	Bellows,	41
And,	48	Beneath,	49
Anew,	43	Bequeath,	63
Angle,	7	Bereave,	58
Ankle,	55	Between,	49
Anon,	43	Betwixt,	49
Arable,	44	Beyond,	49

	PAGE.		PAGE.
Binn,	36	Crab,	61
Bird,	58	Craven,	38
Blaze,	31	Crow,	58
Blood,	54	Daughter,	29
Boards,	30	Deal,	44
Boat,	60	Dear,	47
Bodkin,	33	Dearth,	47
Body,	52	Deck,	47
Bolt,	27	Dejeuner,	64
Bolt-upright,	27	Devil,	26
Bone,	55	Dew,	46
Book,	30	Dinner,	64
Boor,	31	Ditties,	64
Boot,	32	Dog,	57
Boroughreeve,	90	Dote,	66
Boult,	76	Doubtless,	48
Bourne,	31	Dough,	46
Brand,	126	Dovecote,	39
Brandish,	126	Drake,	59
Brand-new,	126	Dregs,	59
Breakfast,	64	Drove,	57
Breath,	56	Drubbing,	47
Bull,	41	Dubb,	47
But,	48	Duck,	58
By,	49	Dure (for Door),	76
Byword,	64	Ear,	53
Calf,	54	Earl,	89
Carouse,	67	Earth,	44
Carpenter,	20	East,	66
Case,	56	Egg,	33
Cat,	57	Egge,	33
Chapman,	64	Eggement,	33
Cheap,	64	Eke,	48
Cheek,	53	Elbow,	56
Chest,	56	Else,	48
Chin,	56	Endite,	64
Chink,	56	Even-meale,	64
Cliff,	29	Eye,	53
Coat,	39	Eyelid,	53
Cock,	58	Fallow,	36
Colonel,	20	Fangs,	54
Constable,	96	Fare,	26
Cote,	38	Farewell,	26, 43
Cow,	57	Farther,	35
Coward,	63	Fee,	63

	PAGE.		PAGE.
Fetch,	54	Hearth,	44
Field,	46	Heathen,	51
Fiend,	45	Heaven,	26
Finger,	54	Hell,	44
Fleet,	32	Henchman,	37
Flesh,	54	Herald,	99
Float,	32	Herd,	37
Fly,	60	Heretogan,	94
Fodder,	76	Herring,	59
Foe,	45	Hext,	41
Folk,	29	Hind,	37
Fond,	66	Hinder,	37
Foot,	54	Hindermost,	37
For,	49	Horse,	57
Fortnight,	19	Hold,	47
Foster,	39	Holdward,	90
Fowl,	58	Homestead,	65
Fox,	59	Hope,	45
Fret,	32	Hopeless,	48
Friend,	45	Hoult,	76
Friendship,	45	Hull,	44
Frog,	58	Husband,	45
From,	48	Husbandry,	13
Gait,	32	If,	47
Gate,	32	Imp,	33
Gavelkind,	70	Infantry,	21
Gentleman,	65	Inn,	63
Ghost,	29	Instead,	42
Gnat,	60	Jaw,	53
God,	26	Joint,	55
Gospel,	33	Kilt,	75
Gossip,	26	Kine,	50
Guilt,	46	King,	89
Hand,	53	Knave,	47
Handicraft,	19	Knee,	54
Harness,	36	Knight,	95
Harvest,	16	Knight of the Shire,	95
Hatch,	36	Knot,	50
Hatches,	36	Knuckle,	54
Hawk,	58	Lad,	50
Hawthorne,	35	Ladder,	50
Head,	53	Ladness,	50
Heal,	44	Lady,	90
Health,	44	Landgrave,	90
Heart,	55	Landscape,	45

	PAGE.		PAGE.
Lass,	50	Ought,	43
Learn,	76	Over,	42
Leaven,	45	Owl,	58
Leech,	63	Oyer and Terminer,	70
Left-hand,	46	O yes! O yes! O yes!	70
Leg,	54	Pagan,	51
Lest,	48	Paper,	30
Lief,	34	Pen,	36
Lights,	54	Pin,	36
Lip,	56	Ploughshare,	38
Liver,	54	Pond,	36
Loaf,	45	Pork,	13
Lobster,	61	Portreeve,	92
Lord,	90	Poultry,	14
Lout,	47	Pound,	36
Lungs,	54	Queen,	89
Man,	5	Quick,	50
Mayor,	91	Quipping,	73
Mazed,	50	Quoth,	27
Mole,	60	Rain,	51
Monger,	28	Raise,	51
Moth,	60	Rare,	51
Moustache,	56	Rather,	35
Mouth,	53	Raven,	58
Mutton,	13	Raze,	51
Nail,	55	Read,	34
Naught,	43	Rear,	51
Nay,	44	Reck,	34
Near,	41	Reckless,	34
Neat,	37	Reef,	38
Neck,	54	Reeve,	29
Needs,	43	Rein,	51
Neighbour,	31	Reign,	51
Nethermost,	49	Restless,	48
Next,	41	Rib,	55
No,	43	Righteousness,	46
Nonce,	43	Right-hand,	46
None,	43	Ris,	76
Noon-meale,	64	Rish,	76
North,	66	Rother,	76
Nose,	53	Roof,	38
Nosthrills,	76	Salmon,	61
Nostril,	53	Sarmon,	76
Nought,	43	Save one's bacon,	14
Only,	43	Scale,	53

INDEX TO WORDS.

121

	PAGE.		PAGE.
Scull,	53	Stalk,	34
Sea,	51	Stark,	31
Sear,	35	Starve,	77
Sea-shore,	38	Steadfast,	65
See,	51	Steeple,	40
Seethe,	66	Steer,	46
Sennight,	19	Steward,	91
Shaft,	35	Stepfather,	45
Share,	38	Stow,	39
Sheaf,	39	Strand,	38
Shear,	38	Supper,	64
Sheep,	57	Swallow,	59
Sheepcote,	39	Swap,	76
Shepherd,	37	Swinc,	40
Sheriff,	29, 92	Swine,	58
Shin,	54	Sweat,	40
Ship-shape,	88	Tackle,	35
Shire,	28, 38	Tailor,	20
Shoulder,	53	Talons,	55
Sideboard,	90	Taut,	22
Since,	48	Thè (for tea),	78
Sinew,	54	Thigh,	54
Skin,	54	Though,	48
Skipper,	39	Through,	48
Sloth,	60	Throat,	55
Slug,	60	Thunder,	17
Sluggard,	60	Thunderbolt,	27
Smith,	20	Tidy,	50
Snack,	126	Till,	48
Snail,	60	Timber,	41
Snake,	60	Titter,	27
Sneak,	60	To,	48
South,	66	Toe,	54
Sow,	58	Togither,	76
Spade,	46	To-morrow,	37
Spar,	35	Tongue,	53
Sparring,	35	Tooth,	53
Sparrow,	58	Town,	102
Spick-and-span-new,	126	Townlands,	101
Spider,	60	Turkey,	59
Spindle,	60	Twilight,	34
Spinster,	45	Twine,	65
Spit,	46	Twist,	65
Stadholder,	90	Twit,	34
Stag,	58	Uncouth,	27

	PAGE.		PAGE.
Under,	49	Without,	48
Unless,	48	Woepman,	45
Utter,	31	Wolf,	59
Uttermost,	31	Wold,	40
Veal,	13	Wood,	16
Venison,	13	Woodiness,	16
Volume,	30	Woodly,	16
Wane,	40	World,	76
Warder,	96	World-like,	88
Upper,	42	Worm,	60
Wassail,	68	Worry,	30
Wax,	40	Wrench,	65
Welkin,	40	Wretch,	65
West,	66	Wrinkle,	65
While,	49	Wrist,	55
Whiskers,	56	Wrong,	46
Wick,	50	Wrongwiseness,	46
Wicked,	50	Yard,	22
Wicket,	51	Yea,	43
Wife,	45	Yelk,	30
Wifman,	45	Yeoman,	29
Will,	63	Yes,	43

INDEX TO PROPER NAMES.

	PAGE.		PAGE.
Albert,	97	Geoffrey,	99
Aldergate,	95	Gerard,	97
Aldermary,	95	Gertrude,	97
Aldermanbury,	95	Godhart,	97
Alfred,	99	Godfrey,	99
Anglo-Saxons,	7	Goths,	8
Allen,	99	Great St. Mary's,	95
Baldwin,	99	Harman,	97
Bernard,	97	Harold,	98
Bede,	99	Hengist,	37
Brittany,	6	Henry,	99
Butler,	103	Herbert,	100
Bury St. Edmund's,	95	Horsa,	37
Charles,	99	Howard,	91
Cheapside,	64	Hubert,	99
Cornwall,	9	Hugh,	99
Cuthbert,	100	Humphrey,	99
Dungeness,	53	Jack,	71
Dunstan,	100	John Bull,	71
Easter,	18	John Doe,	71
Edgar,	97	John Nokes,	71
Edmond,	97	John Style,	71
Edward,	97	John Thrustout,	70
England,	7	Knight rider-street,	95
Englishman,	8	King's County,	29
Essex,	29	Knutsford,	103
Ethelbald,	99	Lambert,	97
Ethelbard,	99	Lanfranc,	99
Ethelbert,	99	Lent,	17
Ethelward,	99	Leonard,	97
Everard,	97	Leopold,	100
Fleet-street,	32	Lombards,	9
Francis,	99	Maryborough,	29
Frederic,	99	Matilda,	98
Friday,	17	Middlesex,	29
Friga,	17	Monday,	16

	PAGE.		PAGE.
Naze, the,	53	Surnames with affix <i>son</i> ,	101
Norfolk,	29	——— derived from	
Normans,	9	animals,	103
Osmond,	98	——— derived from	
Ostend,	18	trades,	103
Oswald,	98	——— derived from	
Oxford,	103	place of residence,	101
Philipstown,	29	——— derived from	
Queen's County,	29	personal characteristics,	104
Ralph,	100	Sussex,	29
Randolph,	100	Swineford,	103
Richard,	97	Thor,	16
Robert,	98	Thursday,	17
Roderic,	100	Tuesco,	16
Rodolph,	100	Tuesday,	16
Roger,	98	Vandals,	9
Rosamond,	98	Victoria,	97
Saturday,	17	Wales,	9
Saxons,	7	Walter,	98
Scythians,	7	Waterford,	103
Seater,	17	Watford,	103
Segismond,	98	Wednesday,	16
Sheerness,	53	Welsh,	9
Sheffield,	39	Whitsunday,	65
St. Maria Maggiore,	95	Wilhelmina,	98
Stuart,	91	William,	97
Suffolk,	29	Wilfred,	98
Sunday,	16	Winfred,	98
Surnames with prefixes,		Winnefred,	98
<i>Mac, Ap, O', and Fitz,</i>	101	Woden,	16

TABLE

OF

Reference to Classes of Words,

AND THEIR

DERIVATIONS.

	PAGE.		PAGE.
Adjectives,	24	Materials, the raw, . . .	19
Adverbs,	42	Medicine and Divinity, .	70
Affixes,	87	Military Terms,	20
Agriculture, Words rela-		Months, Names of the, .	15
ting to,	13	Nautical Terms,	22
Animals, Names of, . . .	57	Prefixes,	87
Animal Food,	13	Prepositions,	48
Body and its Members, .	52	Proper Names,	96-104
Cattle, Names of,	13	Sciences, Names of, . . .	24
Conjunctions,	47	Seasons of the Year, . . .	16
Derivatives,	25	Simple Nouns and Verbs, .	25
Elements, the four, . . .	66	Trees and Plants,	61
Government, Forms of, .	24	Titles of Honour,	88-96
Handicraft Trades, . . .	19	Week-days, Names of, . .	15
Husbandry Terms,	13	Winds, Names of the four,	66
Law Terms,	70	Words relating to Arith-	
Manufactures, Names of, .	19	metic, and to Religion, .	107

ADDITIONS.

PAGE 41, line 5 from the bottom, *after* "snatching a bit by the way," *add*—The morsel of which the rider himself hastily partakes, while *baiting* his horse, was called his "snack," from *snacken*, to take hastily, *to snatch*.

Page 66. *To the explanations of various words and phrases, add the following: —*

The phrase "Spick-and-span-new" is similar to the Dutch *Spickspelder nieuw*, signifying new from the warehouse and loom; *spyker* meaning a warehouse, and *spil* or *spel*, a spindle or loom. In Saxon and German, *spange* meant anything shining, as a "spangle," and *spick* was a warehouse; so that "spick-and-span new" meant *shining new from the warehouse*. "Brand-new," often incorrectly pronounced *bran-new*, means, as Shakespeare has it, *fire-new*, that is, fresh from the fire, forge, or furnace. To *brand* signified to burn; hence, a "fire-brand" is a burning torch. A sword was called, as we frequently find it in poetry, a "brand;" because, when moved rapidly to-and-fro in the air, it glitters like a fire-brand; and hence, when a man thus flourishes his naked sword, he is said to *brandish* his weapon, that is, he causes it to have an appearance like a brand.

Page 76. To examples of words formerly spelt, as now sometimes vulgarly pronounced, *add*, "Ould" *for* old.

CORRECTIONS.

Page 14, line 5, *for* beach, *read* beech.

— 22, — 4, *for* Great Britain, *read* United Kingdom.

— 40, — 7, *for* swine, *read* swine.

— 60, — 22, *for* water, *read* liquor.

— 66, — 1, *for* it, *read* wretched.

— 76, — 11, *for* rise, *read* ris.

— „ — 23, *for* afered *read* afeard.

THE END.

BY THE SAME AUTHOR,

Price Six-pence,

A LECTURE

ON

POPULAR EDUCATION,

AND

The Diffusion of Useful Knowledge;

DELIVERED TO THE

MECHANICS' SCIENTIFIC INSTITUTE

OF

WATERFORD,

APRIL 8, 1853.

HODGES AND SMITH, DUBLIN.

BY THE SAME AUTHOR

A LETTER

TO THE LADIES

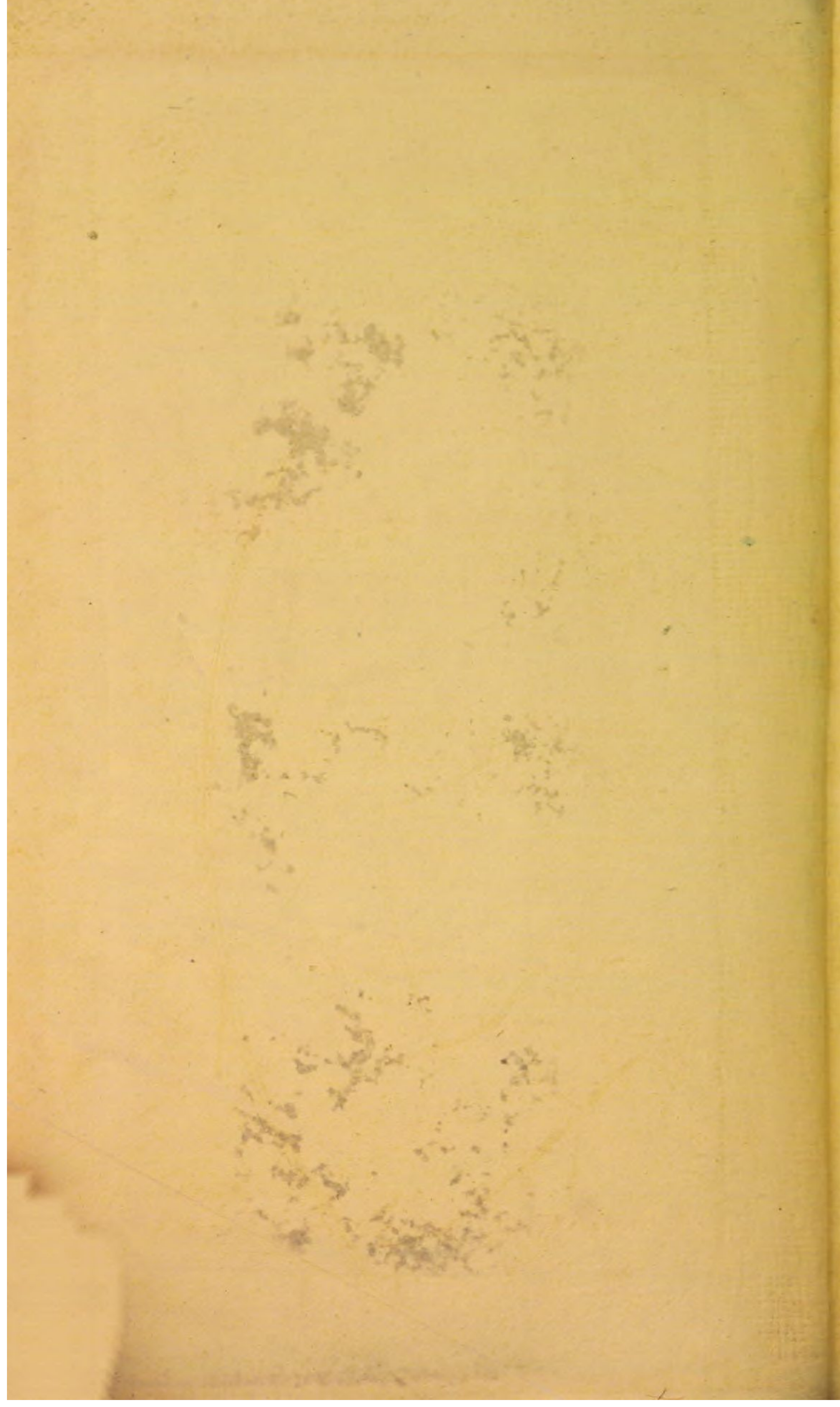
OF THE

OF THE

OF THE

OF THE

OF THE





Hoare, Edward Newenham

English Roots: And the Derivation of Words from the Ancient Anglo-Saxon
Two Lectures

Dublin 1855

L.g.sept. 25 xr

urn:nbn:de:bvb:12-bsb10582151-9